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A VINDICATION

OF THE

ETERNAL LAW,

AND

EVERLASTING GOSPEL.

IN TWO PARTS.

PART I.

WHEREIN the Continuation of the Law; its high Demands; the Incapacity of Man for obeying it, in his fallen State; are asserted and proved.

THE Suretyship of Christ; His obeying and suffering in our stead; are maintained and defended.

THE Concernment of Faith in Justification is opened and explained.

PART II.

WHEREIN Justification before Faith is Stated and Limited; and Justification by Faith Asserted and Proved.

THE Offer of CHRIST to Sinners; the Usefulness of Exhortations and Motives in Preaching the GOSPEL, are Vindicated; and

SOME other Weighty Points are briefly Discussed.

By John Beart,

PASTOR OF A CHURCH OF CHRIST IN BURY, SUFFOLK.

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PREFACE.

WHAT is that Righteousness wherein a sinner may stand before God, pardoned and accepted unto eternal Life? is a Question confessedly of the highest Importance and Concernment. That the Righteousness of the Lord Jesus Christ, fulfilled by himself, here on Earth, in our room and stead, is that alone Righteousness, which answers all Charges of all Laws whatsoever, on the behalf of the Believer in Jesus; is the true Gospel-Answer to this Inquiry. In this all the Lines of this Treatise centre; the Design whereof is the Establishment of those who have received this glorious Truth of the Gospel, and the Conviction of others. It is Matter of great Lamentation, that this should be the Subject of Dispute amongst Protestants, amongst Dissenters.

If Christ be owned in his Work and Office of a Saviour, in Opposition to the Socinian Blasphemy, there are but these two ways supposable, in which he can be so: Either, that making Reparation for the Breach of the first Covenant, he hath procured a Remedial Law of lower Terms, condescending to our Weakness; that by Obedience thereto, we might work out a justifying Righteousness ourselves, intitling to Life and Happiness: Or else, that comeing into our Place and Stead, he hath fullfilled, in our room, a justifying Righteous-

ness himself, which to all Intents and Purposes, is made ours, for Justification before *God*, from all Comdemnation. Here are the two ways: And how contrary these two are, That Christ hath procured by his Death an Abatement of the Law, that our Obedience should justify; and on the other hand, That Christ hath altogether fulfilled the Law, and that his Righteousness is imputed for Justification; let those Believers judge, who have their Senses exercised to discern both Good and Evil. The bottom of the Controversy therefore is about the justifying Righteousness of a Sinner: Whether it is Christ's, or his own? At least, whether it is Christ's alone, or Christ's and his own? The One as answering the Penalty of the Law of Works; the Other as answering another Law, that is supposed to have a Charge against Men, till they have fulfilled its Conditions. All other Arguings in this Controversy are but incident, and aimed to establish one of these ways of Righteousness. And according as Men hold here, their whole Frame and System of Doctrine must be disposed, that there may be a Harmony in the Parts.

The *New Methodists*, with whom I have to do in this Part of this *Vindication*, do teach, as is ready to be justified from their Writings, at any time, (1.) That Christ having satisfied for the Breach of the old Law of Works, hath procured and given a new Law, a Remedial Law, or Law of lower Terms than the old, suited to our fallen State, and accepting of sincere Obedience instead of that perfect O-

bedince, which the old Law required. This is the Foundation-Falsity of their whole Doctrine. (2.) That the whole World is under the Law of Grace; and consequently that they who perish, do perish as Transgressors of the new Law, and under the Penalty thereof, though they are also left to the Condemnation of the Old, in not complying with the Grace held forth in the New. (3.) That Jesus Christ did not fulfil the Precept of the Law for us himself; but by his Death and Sufferings obtained, that our Obedience should be accepted for a Gospel Righteousness, and that therefore we are truly justified before God by Gospel-Works. (4.) That Christ died to render the whole World salvable, or to put them into a Capacity of being saved, by their fulfilling the Conditions of this new Law. (5.) That Faith and Repentance are not the Purchase of Christ for us, but given out of the Grace of Election. (6.) That the Gospel is a Law, even that new Law, which they contend for; containing Precepts, and also Promises, and Threatenings, as the Sanction of those Precepts. And that it saith, Do and live, in some allayed and milder Sense than the first Covenant. (7.) That the Covenant of Grace is conditional, and that Justification and Salvation are to be sought in this way; viz. of our fulfilling the Conditions. (8.) They don't heartily relish the Terms [*Surety*] as spoken of Christ, and [*Imputation*] as spoken of his Righteousness, nor admit them in the full and proper Sense. They abase those

Texts that speak of God's Righteousness, as meaning only Man's Righteousness of God's accepting and appointing. For it seems Man's Righteousness must stand, whatever becomes of Christ's. (9.) They obscure and legalize the Doctrine of Faith and Works. Faith in Justification must be the same, as covenanting or consenting to have Christ as Lord and Saviour, or as Christianity itself; viz. It is considered as a Duty performed by us, as a Condition of our Justification, and as a Principle and Root of all Obedience. Again, That Works are the express Condition of the Continuance of our Justification, having the same kind of Causality as Faith, though of somewhat less Efficacy. (10.) That Paul by Works, which he excludes from justifying, understands either Works of the Law of Moses as such, or Works of the Law of Innocency, viz. perfect Works: But Gospel Works must by no means be excluded; yet under their Gospel Works they include all the Duties of the Law; only they must be sure to be imperfect, else they will not justify; and so they surely are, and therefore cannot justify. (11.) They speak of two Courts in which, or two Bars at which, Men must be justified: The Bar of the Law, and the Bar of the Gospel: Which will well nigh bring in the Popish double Justification. (12.) That a Believer is not perfectly justified in this Life. A perfect and compleat Justification is not to be expected till the Day of Judgment.

What shall we say? Must we be silent, and

for Peace sake quietly give up the glorious Truths of the Gospel? Or if some through Cowardice, or Indifferency of Spirit, or Love of Ease, are willing so to do; shall not others be constrained by the Love of Christ to appear in his Cause? Shall we not warn honest unwary Souls, that these are the Doctrines that are received and spread abroad by our young Generation, even of Dissenting Teachers? Or if they themselves, cunningly, and by Degrees, publish these to be their Sentiments; shall we not tell their Hearers, that there is latent Poison in them, which they discern not? And that a great Body of the Reformation has made themselves a * Captain to return, if not to Egypt, yet so far that way as Mount Sinai, when we seemed almost at the Borders of Canaan?

It is with great Reluctancy, as being unwilling to offend any Man, that I speak these things; and had not appeared in this Public Way, had it not been to give, and to leave a Testimony to the Truth against growing Error. I know that many more able Pens have been engaged in this Controversy: But according to the Ability given me of Christ, I was willing to make this Effort, for the sake especially of that Part of the Country, where Providence has placed me; not so much with respect to what has been printed, but being chiefly moved by observing, that the Infection was very rife amongst Preachers. As to those whom I oppose, I could reason with them, I could beseech them, I could (so far

* Mr. Richard Baxter.

as I know my own Heart) spend myself to the utmost, for their sakes, and the sake of Souls to whom they minister, if I might be (tho' most unworthy) at all instrumental to convince them of that which I take to be Error, and indeed another Gospel, and none of the Gospel of Christ in its Purity.

That there has been a nearer Approach to the Doctrine of the Church of Rome by those of the Protestant Profession in the Article of Justification, than what was admitted by the first Reformers from Popery, the Papists themselves, are very apprehensive: As appears by a Book intituled, An Exposition of the Doctrine of the Catholic Church. It is taken notice of, both in the Advertisement or Preface, p. 9, 10. and also in the Exposition itself, § 6, and 7. upon the Articles of Justification, and Merit of good Works. Where he saith, Those who are never so little versed in the History of the pretended Reformation, are not ignorant how the first Authors proposed this Article [of Justification] to all the World, as the principal of all the rest, and as the most essential Cause of their Separation. So that this is the most necessary to be well understood. And then, after a cunning and plausible Account of the Doctrine of the Roman Church, as to these Articles, he adds: And indeed we must acknowledge, that the Learned of their Party do not contend so much of late about this Subject, as they did formerly. And there are but few who do not now confess, there ought not to have been a Breach upon this Point. But if this impor-

tant Difficulty about Justification, upon which their first Authors laid all their stress, be not looked upon now as essential, by the wisest Persons among them, we leave them to think, what they ought to judge of their Separation, and what Hopes there would be of a Union, if they would but overcome their Prejudice, and quit the Spirit of Contention.

——Pudet hæc Opprobria nobis
Et dici potuisse, & non potuisse refelli.

It will not be improper here (for opening People's Eyes, and shewing them whither we are going) to insert a Passage of Mr. Baxter's, written by himself, in the latter Part of his Time, as I find it in his Life, published by Mr Sylvester: It is as follows: My Censures of the Papists do much differ from what they were at first: I then thought, that their Errors in the Doctrine of Faith were their most dangerous Mistakes, as in the Points of Merit, Justification by Works, Assurance of Salvation, the Nature of Faith, &c. But now I am assured, that their Misexpressions, and misunderstanding us, with our Mistakings of them, and inconvenient expressing our own Opinions, have made the Difference in these Points to appear much greater than they are; and that in some of them it is next to none at all. But the great and irreconcilable Differences lie in their Church Tyranny and Usurpations, and in their great Corruptions and Abasement of God's Worship, together with their befriending of Ignorance and Vice. *Part* 1. p. 131.

The same Author in his Aphorisms (Thes. 51. p. 130.) hath a saying that I ca'nt forbear taking a little notice of here.—It will be (saith he) a senseless Shift, in such an Accusation, to shew Christ's legal Righteousness, instead of our own evangelical Righteousness; to tell Satan, that Christ hath fulfilled the Law for us, when he is accusing us of not fulfilling the Gospel; Silly Women are made to believe by Antinomian Teachers, that this is a solid way of comforting: But Satan is a better Logician than to take *quid pro quo*, and to be baffled by such arguing. Answ. The best is, That these Accusations are supposed to be false, and as to every Believer are so; that there would need no Justification in this Matter, unless there were some Devil to bring in a false Charge. But notwithstanding Mr. Baxter's Triumph over his Antinomian Teachers; this one thing believed, that Christ is my Righteousness, and hath fulfilled the Law, and satisfied the Justice of God for me, will bear out, and bear up the Soul against all Charges of Conscience, of Earth and Hell. And if it is not a solid way of comforting, I say that Satan is a more subtle Tempter, than to pursue this Point, but would let such Souls alone in their false Comfort. But forasmuch as he pursues it, it is because he would not let the Soul rest here, in so sure and safe a Rock: For so sure and impregnable is this strong Hold, and blessed Fort, that all the fiery Darts of the Devil cannot Demolish it. He that can by Faith tell Satan, that Christ hath fulfilled the Law,

feels in himself that he is a Believer, and what Charge can then be against him? That Christ has died, is an Answer to all Charges, Rom. viii. 33, 34. For how can he be an Unbeliever that builds his Soul upon this, and fetches his Comfort therefrom? Away, Satan! with thy Sophistry. Here's then the Object of Faith, without going to his Faith first, and then to Christ the Object. The silly Women, whom Mr. Baxter despised, may take in more of this blessed Gospel, and the Comfort of it, than (perhaps) he was able to do. Luther was exercised with as great Temptations (it may be) as any Man, trained up in that School, and had learned by Experience what was the right way of comforting tempted Souls. * He, speaking of the Righteousness of Faith, saith thus, Who so doth not understand or apprehend this Righteousness in Afflictions and Terrors of Conscience, must needs be overthrown: For there is no Comfort of Conscience so firm and so sure as this Passive Righteousness. And a little after, Wherefore the afflicted and troubled Conscience has no Remedy against Desperation and eternal Death, unless it take hold of the Forgiveness of Sins by Grace, freely offered in Christ Jesus; that is, the passive Righteousness of Faith, which if it can apprehend, then it may be at quiet, and boldly say, I seek not this active or working Righteousness, although I know that I ought to have it.—Briefly, I rest only upon that Righteous-

* Argument to the Epistle of Paul to the Galatians. Engl. Translat.

ness, which is the Righteousness of Christ, and of the Holy Ghost. And—Where Christ is truly seen indeed, there must needs be full and perfect Joy in the Lord, with Peace of Conscience, which most certainly thus thinketh: altho' I am a Sinner by the Law, and under its Condemnation, yet I despair not, yet I die not, because Christ liveth, who is both my Righteousness, and my everlasting Life. Elsewhere, viz. on Gal. i 11, 12. I know (saith he) in what Hours of Darkness I sometimes wrestle. I know how often I suddenly lose the Beams of the Gospel and Grace.—We have good Experience of this Matter, &c. But when, in the very Conflict, we should use the Gospel, which is the Word of Grace, Consolation, and Life, there doth the Law, the Word of Wrath and Death, prevent the Gospel. Luther's Heart was full of this Matter. And true spiritual Experience leads to this, however carnal Reason, Conscience, or Satan, may play the Sophister. What room is here for another Law, another Charge, another Righteousness, another way of Comfort? This Doctrine was the Foundation that the Reformed Churches were laid upon, in Opposition to the Popish Way of Works; but now it is only a Way to comfort silly Women. For Satan will not take Quid for Quo, nor suffer some Men to rest, till he drives them from this Foundation; not because it is an unsafe, but because it is a safe one. Sure I am, there is abundance of Sweetness, Light, and Comfort, to doubting and afflicted Consciences, in that honest plain

Book of Luther on the Galatians: And it is no soul-deceiving way, but the very comfort of the Gospel, which is there proposed, as that which was with Life, Warmth, and Vigour, upon his own Soul. But it is come to pass which he foretold, that after his Time this Doctrine of Justification would be almost extinguished in the Church.

That Men naturally are prone to rest in their own Righteousness, and that to bring them off this, to a single Dependence on that of Jesus Christ, is a great Part of the Work of the Holy Ghost in conversion, is confirmed in the Experience of the Saints; and therein also the Doctrine contained in this Book. This is a Matter of very great consideration with me, and I regard not those, who, being unacquainted with the Work of God themselves, do make all such things the Object of their Ridicule. Take therefore two or three Testimonials hereunto.

The first of a private Christian, viz Thomas Mowsley, Apothecary, who died 1669. His * Experiences were left written with his own Hand. Having related many of God's Dealings with him in convictions, &c.—When I was reading (saith he) in Mr. Shepard's Sincere convert, and Sound Believer, concerning the Soul's resting in Duties, and how hard a thing it is to forsake all its own Goodness, and wholly to throw itself upon a naked Christ —I was much troubled, and my Thoughts

* Published at the End of his Funeral Sermon, intituled, Death unstung. By Mr. James Janeway, An. 1672. See p. 108.

were much perplexed. At that time also the Lord was pleased to let me see my own Nakedness so much (and that which I took to be a Covering to it, made it seem to be much more naked than I could have imagined it to be) that then I thought the more I prayed, the more I sinned; and the more I confessed, and repented, and bewailed my own wretched Heart, the more I had Cause to do so still, especially in the time of Duty. And now I looked upon myself in a most sad and destitute Condition, when I saw my own Goodness departing from me, which I idolized as the Rock of my Salvation, and such a numberless Number of Sins come afresh into my Mind.—And then I did see the Want of Christ more than ever, not only to cover my Sins, but my Righteousness too. O then I did desire to say from my Heart, None but Christ, none but Christ, yea, Ten thousand Worlds for Christ; and with Luther, That if I were able to keep the whole Moral Law, I would not trust to this for Justification. And now I do find it a more hard thing by far to get out of myself, and from trusting in Duties, and wholly by Faith to rely upon Christ's Merits, than ever I found it to leave Sin. I found I was passive all along, and was not able to move a Step further than the Lord upheld and led me. And a little after, p. 112. In short, altho' I had been sick of Sin, yet never before then of Self-Righteousness; now seeing myself sick as much of the one, as of the other, I hoped Christ would be my Physician, and that in him my Help should soon be found.

Another, a Part of whose Experience I shall mention, was a worthy Minister of the Gospel, viz. Mr. Owen Stockton, * who has thus wrote:

March 26, 1654. I find that tho' in my Judgment and Profession I acknowledge Christ to be my Righteousness and Peace; yet upon Examination I observe that my Heart hath done quite another thing, and that secretly I have gone about to establish my own Righteousness, and have derived my Comfort and Peace from my own Actings. For when I have been disquieted by the Actings of my Sins, that which has recovered me to my former Peace hath not been, that I could find God's speaking Peace thro' the Blood of Christ; but rather from the Intermission of Temptation, and the Cessation of those Sins. When I have been troubled at an evil Frame of Heart, I do not find, that the Righteousness of Christ hath been my Consolation; but that which has relieved me, as far as I can find, was, that afterwards I have found myself in a better Temper. Having been in Trouble and Perplexity, I have read the Scripture, gone to Prayer, and, in doing these, I have been relieved: Yet I do not find, that at such times, I had real, true, living Communion with God, in such Duties; or that the Spirit of God did in those Duties reveal to me my Interest in Christ, and so quiet my Conscience. Hence I come to see what great

* Whose Name is still fresh in the Memory of many in and about Ipswich, whose Souls were refreshed by his Ministry. His Life was published by Mr. John Fairfax, An. 1681.

need I have, and that it is of singular Use, to watch over my Soul in all its Ways, both in reference to Sin, that I fall not into it; and when fallen, what the Carriage and Actings of my Soul are at such a Time; whether I flee for Relief to God in Christ, or to my own Works.—For as Satan keeps some alienated from God, by the gross Pollutions of the World; so others from Christ, by their establishing a Righteousness of their own. O Lord! break thou this Snare for me.

These perhaps were Enthusiasts (with some Men) or I know not what. The last therefore I shall mention is Mr. Jenks, a Minister of the Church of England. The Title of whose Book, is, Submission to the Righteousness of God: Or, The Necessity of trusting to a better Righteousness than our own. In his Preface, p. 7. he tells us, He believed, and therefore hath he spoken the very Sense of his Soul. And having acquainted the World, p. 8. That when he first set out for a Preacher, he did appear, after the then Mode of a prevailing Party, a Stickler for Pelagius; and tho' he saw Scripture, Articles, and Homilies, all standing in his way,—Yet (saith he) thus I drove on for a while, in my new Province, till it pleased the gracious God, who knew what need I had to be humbled, in the midst of perfect Health, and all the Favour of Men, and Prosperity of the World, to throw me down under great and sore Troubles of Mind, and Doubtings of my State, and Dread of his Wrath, where for a long while I lay, refusing to be comforted;—and in that School of sharp

Discipline did I learn of my Heavenly Teacher, the * Doctrine of Faith, which ever since I have made Conscience to maintain, with all my Strength. And as I dare not upon any Temptation whatsoever, offer to oppose it myself, so it touches me in the most sensible Part, to hear any Contempt signified against it by others, &c. And elsewhere, p. 13. Now I bless God for the Scriptures, and particularly St. Paul's Epistles, from which I can easily gather up a satisfying Notion of justifying Faith, when these Men, methinks, lead us into a Wood, as if they had a Mind only to darken a plain Matter, and amuse and lose the Reader; and while they confound Faith with Works, and make no Difference between believing and obeying, what do they but take away all Distinction between the Cause and the Effect? Thus he.

Surely Faith and Works are as much confounded as may be, where Faith is considered as a Work, not as an Act of Recumbency or Reliance on Christ, but of Consent to take him as a Lord; and more generally taken, as comprehending Love and all Works of the Gospel, as some way referable thereto. Is this Doctrine to be endured by them that love the Lord Jesus Christ? For my Part, I think they speak without Book; having never understood the Covenant of Works aright, neither the Covenant of Grace, nor seen the desperate Wickedness, of their own Hearts, in trusting to their Duties, nor are brought

* What that Doctrine is, the whole Book declares, as directly opposite to Neonomanism.

wholly off from the Idol, Self, to trust in Christ alone; who set up this new Law, for Gospel; or else the secret Transactions between God and their own Souls, are otherwise than their professed Opinions. For, under the specious Names of sincere Obedience, they bring in the whole Law, and all the Works of it, and give them a new Name, viz. Gospel-Works, and then all is well. But if the Ten-Commandments are not included in their new Law, let them deny it; and if they cannot, let them who are spiritual judge, whether these are not the Works that Paul doth, and all that he could, exclude, from any Part in justifying a Sinner? Look to it then, for as many as are of the Works of the Law (tho' you may call them Gospel) are under the Curse.

The Question is not, what Faith may include as a Principle of Sanctification, or what it leads unto? But how it is to be considered in our Justification? I care not to interpose in the Contention, whether Faith is an Instrument, Condition, or *Causa sine qua non*, in Justification. I see there is no End of those Contentions. Those who call it a Condition, do suspend the Application of Christ's Righteousness upon our believing; whereas the Application thereof in the Hand of the Spirit is the Cause, and believing the Effect. Besides, most of them join other Conditions therewith. Those, who call it an Instrument, consider that it is Another's Righteousness, whereby we are justified. Therefore, because Faith is a Means of receiving Christ, and his

Righteousness, and to express the Meaning (as they thought) of the Preposition [by] when it is said, We are justified [by] Faith, they called it an Instrument; which to be sure it cannot be, if itself, or any thing in us, be our justifying Righteousness. For my part, I do not greatly delight in any of these Terms. But that Word [Instrument] taken in Simplicity, and with some Latitude, I like best: For it it will be hard to defend it in a strict Sense, as answering the Definition and Office of an Instrument according to the Logical Notion of it. If it be spoken of God, as it is, *Rom.* iii. 30. that he justifies the Circumcision by Faith, it is by giving Faith. And on our part, Faith is (as it were) an Instrument of receiving Christ, and his Righteousness; which Use is frequently ascribed thereunto. This is it which is intended thereby; and not, that we justify ourselves by Faith. Howbeit, so far as Faith is, or is owned to be an Instrument (To Credere), It is by Faith itself that we are justified; not as our justifying Righteousness, but as the Means of receiving Christ's Righteousness, which is * that which justifies. For it is certain, it must be Faith itself, either in the Habit, or in the Act, that is the Instrument; the Object cannot be so. Thus far Faith itself may be owned, only allowing that the Spirit's Aplication is before our Reception in Order of Nature; for we receive what is given; and in the Virtue of Christ's Righteousness we believe, and

* Id quod justificat tanquam Materia.

reciprocally apprehend him who has apprehended us. This shuts it out from being a Condition of our having Benefit by Christ's Righteousness, Again, [by Faith] is taken Metonymically, for Christ the Object: Yet it connotes believing, and so it signifies by Christ believed on. So that it is equally to his Honour, as if it had been said simply, we are justified by Christ, Mr, Baxter, in his Aphor. Thes. 76. p. 198. saith that Paul doth by the Word Faith, especially direct your Thoughts to Christ believed in; for to be justified by receiving Christ, is with him all one. I am therefore not solicitous what Logical Term to use in this Matter, tho' I do approve and have used that of [Instrument] in the Sense explained. It is sufficient that we are justified by Christ, even by him alone, in the way of Believing, *Acts* xiii. 39. as to Personal Justification; or that his Righteousness is unto all, and upon all that Believe. *Rom.* iii. 22.

Further, That by the Works of the Law, the Apostle Paul doth not mean the Law of Moses, as such, is clear from hence, That the Epistles to the Romans and Galatians were written to Gentile Churches, who were nothing concerned with the Sinai Law as such. Now tho' that Sinai Covenant was only made with the Children of Israel, yet all the World were under the same Law for Substance, and those who are redeemed from among the Gentiles, are said to be redeemed from the Curse of the Law, *Gal.* iii. 13. c. iv. v. And in the Epistle to the Romans, the Apostle proved the Gentiles to be under Sin, by innu-

merable Instances of Transgression of the Law. For that Law that was not externally proposed, was written in their Hearts, *Rom.* ii. 14, 15. compare c. iii. 19. The whole World therefore were, and are under the Law. So that the Law is here considered not as Moses's Dispensation, in which Sense it was restrained to the Jews, but as of Universal Extent and Obligation. Paul's Design was to exclude all those Works and Deeds of our own performing, which Men seek to be justified by, and surely that is by the Moral Law. A Law that the Gentiles were concerned in, by Transgression whereof they were Sinners, and under the Curse whereof they must perish, unless redeemed from it.

Those then that would evidence themselves to be the Children of Promise, must look upon the Covenant of Grace as a free Promise, and the free Promise as that alone which can help them, *Heb.* viii. 8, 9. 10, 11, 12, 13. What can a Law of Commandments do, where there is no Strength to perform? Happy are the Souls who are acquainted with the Covenants of Promise, *Eph.* ii. 12. Such was the Covenant of Noah, and the Covenant of Grace (whereof that was Typical) in the many Editions of it, *Gen.* ix. 9.—17. *Isa.* liv. 9, 10. The Law was added because of Transgressions, and is useful to convince thereof; but it is the Gospel that holds forth a Saviour. The Distinction of a Gospel-Law and Gospel-Works is too slender to bear out a Man on a Death-Bed, and at the Day of Judgment, however some may now trifle with it.

Many think, and will often say, That Sinners are willing to have Christ as a Saviour, but not as a King and Lawgiver. To speak freely, I verily think, as to great numbers in the Professing World, the contrary is rather true. They would have Christ as a Lawgiver, and are not willing to have him as a Saviour. The Papists contend, that Christ is a Lawgiver, and you must be saved by keeping his Law. The Socinians and Arminians are all of them also agreed in this. But (sure I am not mistaken)? they are Enemies to all that Free-Grace whereby he saves Sinners: And so is every Man by Nature. True indeed, they would be saved; but they would not have Christ to be their Saviour. They would be saved by a Law, and so by Obedience of their own Performing. And whatever Man he is, of whatsoever Profession, that setteth up his own Righteousness, and puts any Trust therein (and doubtless such there are, yea, the most of those who miscarry under a Profession, are such). He, I say, would have Christ to be a Lawgiver (if it may be said he would have Christ at all): But Christ, as a Saviour by his Righteousness, he would not, he will not have, *John* v. 40. Mr. Mowsley's Experience is a Confirmation of this, p. 100, 101, 102, 103. He thought verily he desired the Destruction of Sin, and loved to hear of a holy Life mightily, but the Doctrine of Denying Self-Righteousness was a hard Saying, and he could not, a great while, tell how to suppose one should be justified by Another's Righteousness. It is at least as great a Point, and as

difficult, to submit to Christ's Righteousness, as to submit to his Government, *Rom.* x. 3. Till the former be done, Men are but * holy Hypocrites under all their Attainments. How often do we hear Signs and Marks laid down that make no Discovery of this.

The way of receiving Christ in Truth, as a Saviour, is for a Sinner, who has neither Righteousness nor Strength, nor any thing that's good, who sees all is lost, that there can be no repairing of ruined Nature, to seek his whole Salvation from the Lord Jesus Christ, by Believing: Not only to seek Sanctification, as a legal Professor may think he doth; but to seek it from Christ, as the alone Author and Fountain of it, in a way of Believing. This is the Soul that desires to have Christ in his Kingly Office. Again, not only to follow after a justifying Righteousness; but to receive Christ for Righteousness, as the Matter of his Justification, *Rom.* ix. 30, 31, 32, 33. Otherwise, seeing Righteousness by the Works of the Law, they stumble at that Stumbling Stone, where so many Professors have stumbled, Men that seemed not far from the Kingdom of Heaven, and yet so far as never to obtain it.

What then? Is not Christ a Lawgiver? Let Luther Speak, on *Gal.* i. 16. "The Gospel is such a Doctrine as admitteth no Law: Yea, it must be separated as far from the Law as there is Distance between Heaven and Earth. This is easy to say, but hard to practice in the Agony and conflict of conscience. Again,

* Luther.

on ch. ii. 4, 5. No Law, let it be never so holy, ought to teach me that I am justified, and shall live through it. The Gospel teacheth me not what I ought to do, but what Jesus Christ the Son of God has done for me." Again, on ch. ii. 16. "Christ, according to his true Definition, is no Lawgiver, but a Forgiver of Sins, and a Saviour." One would doubt whether Mr. Baxter had wrote against Luther, or Luther against him, but that we know who lived first These things are spoken by Luther in the Article of Justification. Christ gives no Law to justify us by our own Obedience, neither in whole, nor in part. This is not the End of his coming, to be a Lawgiver, but a Saviour, *John* i. 17. *Luke* xix. 10. This is his main Work as Mediator, even to fulfil the Law, redeem from it, save us from its curse, and dispose us under Grace, *Rom.* vi. 14.

Yet a Lawgiver Christ is, *Isa.* xxxiii. 22. (1.) As to the Worship and Discipline of his House; and therein to visible Saints, to justified and saved ones. In this respect, let him be, O Believer, thy only Lawgiver, and follow not the Dictates of Men, nor the complying Humour of this Age, wherein Occasional conformity is the grand controversy of the Day. Maintain a catholic Love, but avoid a catholic compliance: And then never fear the Brand of being a Bigot to a Party, for being faithful to Christ and thy own Soul. (2.) In that He teaches the Law as a Rule of conversation to Believers. Thus, He is not first a Lawgiver, and then a Justifier; but first a Justifier, then

a Lawgiver. That is, he teaches how his Justified Ones are to walk before God, and they are to seek the Law at his Mouth, *Mal.* ii. 7. I think also that unregenerate Men should do all the Good they are capable of, and wait upon God in a way of Duty, it may be a lessening of Condemnation. But let them take heed how they oppose the Gospel, for this is to sin with a high Hand.

It will be said, it may be, that I have not taken a sufficient Notice of that Concession of the new Methodists, That Christ is our legal Righteousness; that all the Righteousness which satisfies the Law, we must look for in Christ, and not in ourselves, Answ. It is not worth the Notice; because * what they give with one Hand they take away with the other. They own Christ's Righteousness only as a Satisfaction for the Breach of the Law, and that therefore his Active Righteousness is not imputed, and so destroy the Imputation of Christ's Righteousness to us, in the true and proper Notion of Imputation. How is Christ our Righteousness then, especially when there is another Law to be fulfilled by us for Righteousness?

Again, it may be said, They make Faith but the Condition of our Partaking of Christ's Righteousness, and this they take to be less than an Instrument. Answ. When we (according to them) are under a New Law, requiring Faith and Obedience, as a Rule of Righteousness, and which must be fulfilled by Personal Performances, then Faith, with the Works that attend it, is our true Justifying Righteousness. Whatever it is as to Christ's

* As Dr. Tully observes Paul. Justific. c. 11, p. 117.

Satisfaction of the Old Law (there perhaps it is only a Condition, and too much by that) yet as to the New Law, which with them is the Rule of our Justification, here it must be a Justifying Righteousness.

I wish from my Heart there were no Occasion for such Debates as these. And why may we not in all Love and Friendship endeavour to shew one another our Mistakes? O! that all of Self might veil to Christ, and his Glory might be sought alone!

I had no Thoughts, in the Beginning of this Work, to meddle with any Man, any further than his Doctrine might incidently be concerned. But I found myself under a Necessity to answer Objections raised against the Doctrine here maintained; and finding many of them gathered to my Hand in Mr. Clark's Book of Justification, and being very sorry to find so noted, and indeed judicious, an Expositor, so far deviating from the Truth, I could not choose but speak somewhat largely to many Points in that Book. The rest (I think) fall of themselves. I aimed not at a formal Answer to the Whole.

I have endeavoured to use all the Plainness which the Subject treated of did admit. The Judicious Reader will observe the Chain and Connexion of the several Parts which runs thro' the Whole, by comparing the Contents of the several Chapters. But it is more than Time to dismiss the Reader hence to the Body of the Work. Judge for yourselves in the Matter of your own Salvation. And the blessing of the Spirit accompany these Labours to the Hearts of the Readers. Amen and Amen.

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A VINDICATION

OF THE

ETERNAL LAW,

AND

EVERLASTING GOSPEL.

PART I.

Wherein the Continuation of the Law: its high Demands; the Incapacity of Man for obeying it, in his fallen State; are asserted and proved.

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CHAPTER I.

Shewing, *That the Law is a Rule of Duty and Obedience; that as such it is most perfect and unchangeable in every State of Man, whether sinless, fallen, or recovered by Grace.*

THE Honour of the Royal Law, which is a very considerable Part of the Word of God, is not only asserted and declared therein; as that it is pure, perfect, exceeding broad, precious, everlasting, holy, just and good, *Prov.* xxx. 5. *Psal.* xix. 7. and cxix. 96. cxxvii. 160. *Rom.* vii. 12. But also is kept up, and magnified by the Gospel of the Grace of God. *Isa.* xlii. 21. *Rom.* iii. 31.

Wherefore it becomes the Ministers of the Word, to make this a considerable Part of their Work. This is very much the Aim of this Treatise: Wherein (depending on divine Assistance) I begin with the first Revelation which God made of himself, and of his Will, to Man, in the Beginning of Time; and from thence I would descend to later Revelations, both before and in Gospel-times.

The holy, all-wise God, having created reasonable Creatures, gave to them a Law, the Rule of that Obedience and Duty which is the natural Result of the Relation between God the Creator, and such Creatures. This Law required perfect sinless Obedience: No less could God call for, no less was suited to the State of Innocency and Perfection, wherein Man was created (for of Man we speak, and not of Angels). This Law given at first was written on the Heart, and needed not to be externally proposed. That positive Prohibition, Not to eat of the Tree of the Knowledge of Good and Evil, was but for the Trial of Obedience; and the Tree itself, a Sacrament or Symbol of Death, in case of Disobedience; as the Tree of Life was a Symbol or Sacrament of Life in case of Obedience. These Symbols clearly shew, that the Law was established into a Covenant. And a Covenant it was, truly and properly: For Adam had no Right to deny his Consent to the Terms which God proposed; and being yet sinless and holy, he had no Will thereto; but agreed both to the Preceptive Part, and to the Sanction, as holy, just, and good.

This Law and Covenant our first Parents transgressed. Whereupon the promissory Part thereof entirely ceased; but the Threatening took place, and came in Force by that Transgression: The Commanding Part thereof still continued, the Duties therein required being founded in the necessary Relation between God and reasonable Creatures; and what was Duty before the Fall, remained still Duty after the Fall, tho' Man had no Power left of obeying.

Grace now interposed; viz. by visible Dispensation: And now was the Time to prevent poor Man from Despair and Destruction. A new Covenant, even a Covenant of Grace, was promulgated, *Gen.* iii. 15. wherein God took care to secure the Honour of his Law, and his own glory, in that former Covenant. This I shall not now speak unto; but hereon there was again Commerce and Communion settled between God and Men; and positive Institutions, as Sacrifices (Chap. iv. 4.) were injoined by God, as Means of that Communion, as Types of the promised Saviour, and Signs or Seals of the Covenant of Grace, held forth in the first Promise.

This Promise it pleased God to renew unto Abraham, with Enlargements, and further Explication, letting him know, that of his Seed the Promised Saviour should come, and ratifying the same by an everlasting Covenant established with him: So that now the Promise did more expressly and explicitly put on the Nature of a Covenant.

Afterwards God made a Covenant with the Israelites the Seed of Jacob, upon Mount Sinai. The Nature whereof as a Covenant with that People, I shall not speak so much unto, but as a Law eternally and universally obliging: For the Law was given by Moses. Nor do the Laws that concerned the Polity and government of that People as a Commonwealth, called the judicial Law, come under present Consideration; neither the positive Institutions, Rites, and Ceremonies, of Worship, called the Ceremonial Law; all which were comprehended under the general Name of the Law given at Sinai: But I intend the Ten Words, or Ten Commandments, which God himself pronounced and uttered with an audible Voice, in the Hearing of the People, Exod. xx. which are called the Moral Law. In the Matter of these Ten Words, there was a Repetition or Rehearsal of the Law of Works made with Adam, in all its Demands of Duty: In the Manner of their being uttered and given, there was a Representation of the Terror of that first Covenant to fallen Man: And all this for gospel-ends. In these is contained the Sum of all that Duty and Obedience which God required of his creature Man. And again, these Ten are comprehended in Two Words, Love to God, and Love to our Neighbour; *Mat.* xxii. 37—40. The Moral Law therefore, given by Moses, was, and is, a Transcript of the Law of Innocency made with Adam, requiring perfect sinless Obedience. This I would a little confirm; because to me, some Men's Talking, that God never dealt with

Man since the Fall upon those Terms, Be innocent, and be happy, seem to have no favourable Aspect upon this Truth.

Take therefore which Commandment you please; and the same was a Law to our first Parents, and before the Fall written in their Hearts. Doth the Law of the Ten Commandments require us to know and acknowledge God to be the only true God, and our God, and so to worship and serve him? This was also a Law to Adam, and is so to the Angels in Heaven. Did the Law of Moses require the Worshiping of God, only in his own Ways, according to his own Appointment? So did the Law of creation. Briefly, the Law written in Adam's Heart was a perfect Law of Love to God, and Love to his Neighbour: Under which Two Heads Christ sums up the Moral Law, or Ten Commandments. Hence it follows, that the one of these Laws is the Transcript of the other, and the Requirements the same. This was the undoubted Meaning of the Assembly in their shorter Catechism; *Qu.* 40, 41. The Rule (say they) which God at first revealed to Man for his Obedience, was the Moral Law. And then they add, in Answer to the next Question, The Moral Law is summarily comprehended in the Ten Commandments: So that the Ten Commandments are for Substance the same with that Law at first revealed to Man, that is, written in the Heart of Adam, And this farther appears from hence, that there was an antecedent Obligation upon the People of Israel to keep this Law of the Ten Commandments, before its

Promulgation on Mount Sinai; and also, that there is so upon us Gentiles under the gospel: Which must needs be, because it is a Draught or copy of the very Law of Creation. Tho' there was a particular Obligation upon the People of Israel to the Observation of it, arising from the Manner of its Promulgation to them, which we are not concerned with. And it was the Rule of the covenant between God and them; God proposing it to them for their Acceptance, and they taking it upon them to keep, *Exod.* xxiv. 3. *Deut.* v. 27. whence it became in some Sense a formal explicit Covenant between God and them; this we are no way concerned in. And lastly, Christ in fulfilling the Law of Moses, which he was under as an Israelite, fulfilled the very Law of Creation. It remains therefore, that that Law given by Moses, called the Moral Law, because it is perpetually binding to all Men, was no Remedial Law, nor Law of lower Terms, but did require perfect, sinless Obedience. And if that Law were not, then there never was any such Remedial Law; because then Men were fallen, and the Way of Salvation was always the same.

Howbeit, I willingly grant, There are some real Disagreements between the Law of Innocency given to Adam, and that given by Moses, altho' materially they agree, as has been shewn unless any thing in the Fourth Commandment, relating to the Sabbath, may be an Exception, about which I dispute not. They differed then,

1. In the Intention of the Lawgiver, and his End in giving them. For that Law given to Adam was intended by God as a formal Covenant of Works with him and his Posterity. That given to the People of Israel was not so intended, made, or constituted, by God; for then it had been contrary to the Promise, and Covenant of grace made with Abraham, *Gal.* iii. 17, 21. and they could have had no Salvation under it. And whereas I have already asserted, that the Law at Sinai had the Nature of a Covenant between God and that People; we must know, 1. That it had so as to Temporal good Things in the Land of Canaan. 2. That it had an Eye to Jesus Christ, and his coming under the Law, and so was truly a Covenant of Works to him. For tho' there was no such Thing expressed in the Covenant of Works, Thou or thy Surety shall die; yet this was the great Design of God in the Sinai Law, even Christ's coming under the same, *Gal.* iii. 19. and therefore Moses was a Typical Mediator in the giving thereof. 3. That the Levitical Ordinances of Priests, Tabernacle, Altar, Sacrifices, &c. were an essential Branch of this Sinai Covenant: And herein there was Relief for their Miscarriages and Sins. See *Heb.* Chap. viii. and ix. In the Epistles to the Romans and Galatians the Apostle hath a respect to that Part of this Law or Covenant, wherein there was a Representation of the Covenant of Works: And in the Epistle to the Hebrews he treats of that Branch thereof which was a Representation (in Types) of the Covenant of grace; And

his Discourse in those Epistles is very different to him that hath an Ear to hear.

II. In the Time and Manner of their being given. 1. As to Time. The Law was given to Adam in his very Creation: And so it was the first Dispensation wherein God dealt with Man for eternal Life: And thus the Law is more antient than the gospel, as to what was done in Time. The Sinai Law was given about Two Thousand Five Hundred Years after the Fall, and that upon a Supposal of gospel grace and Mercy foregoing: And thus the gospel is more antient than any Law given to fallen Man: Because it is not a Law of Commandments, but a free Promise, that must help and relieve in a fallen State. Therefore God came forth towards Man when fallen, *Gen.* iii. 15. not in any Law, but by a Promise, as suitable to his present State. If God gives a Law (as he did the Ten Commandments) to fallen Creatures, who have not Power to fulfil; it supposes that he has a Design of grace and Mercy in Hand, or he would never thus treat with them: And therefore there is no Law, since their Fall, given to the fallen Angels. If God call for Worship, it supposeth a Way wherein he is appeased, and can accept that Worship. If he call for any Sort of Obedience, it is the same. It doth not necessarily suppose that Law to be a Remedial Law (which perhaps has partly led to that Mistake); but it doth suppose a Remedy provided. * If Faith and Repentance are commanded, that command supposeth a Pro-

* Evangelium docet, Lex obligat & jubet. Maccovii Distinc. Cap. 3.

mise of the same first in Being, or else they would be in vain commanded. Faith and Repentance do first belong to the Gospel in the Nature of Promises, contained in the first Promise. Thus the Gospel is oldest. 2. As to the Manner of their being given. The Law of Innocency was an internal Law written in the Heart; the Law of Moses external, given by the Voice of God, with Majesty and Terror, written in Tables of Stone, the Figures of the hard Heart of Man, wherein the Law is promised in the New Covenant to be written.

III. In the different State of the Persons to whom they were given. The Israelites were Sinners, as were all the World in that Day: But our first Parents were in a State of Innocency; and the Law which they were under, was nothing else than that Righteousness which was created together with them, excepting only that positive Prohibition, *Gen.* ii. 17. The giving of the Law on Sinai in an external Manner, did suppose Man a fallen Creature, a Sinner. The giving of the Law by external Commandments doth suppose so much. And Commandments in a negative Form (as Dr. Goodwin observes) suppose the Nature of Man to run cross with the Law. Hence the Law, as given to Adam, he being in a State of Innocency, required not Faith in Jesus Christ, and his Righteousness, nor Repentance, as it is a godly Sorrow for Sin; but as it was given at Sinai, and has fallen Man for its Object, it certainly requires both; Jesus Christ having been before revealed in the Promise. Look but upon the different State

of Man, either as upright, or as fallen, and it is evident, that the very same Command, Thou shalt love the Lord thy God with all thy Heart, &c. as it respects upright Man, requires no such Thing as Faith in the Mediator, in his Righteousness, nor Repentance from dead Works; yet when it hath fallen Creatures for its Object, it doth require both: For a Sinner cannot love God, but thro' a Mediator: Nor can he, nor doth he, love him, unless he hate Sin, turn from it, and repent of it, after a godly Sort. Hence the Commands of Faith in Christ, and of Repentance towards God, touched neither the first nor second Adam. And for Christ to fulfil the Law in a Way suited to a sinless State was sufficient.

IV. The Law given to Adam, and that given by Moses, differ in regard of a Mediator. In Adam's Covenant, there was no Mediator. And, alas! what are Creatures without one, when they have to do with the glorious God? In giving the Law at Sinai, Moses was a Mediator, as a Priest extraordinary; for Mediation belonged to the Priesthood. Herein he was a Type of Christ, the Mediator of a better Testament. Moses stood between God and the People, received the Law from God's Hand, and gave it to Israel. Hereby they were instructed to receive the Law at Christ's Hand, only as a Rule of life touching their own Obedience, and to look to Christ, the Mediator, for the perfect Fulfilling of it as a Covenant. To his Satisfaction they were also directed by the Sacrifices ordained by God at Sinai. These Things I have been the larger

upon, because the right understanding of them is very useful in the Doctrine of Justification.

I proceed to shew, That the Law in its highest Perfection is a Rule of Obedience unto fallen Man; that there is no Abrogation of it, nor Derogation from it; but, as a Rule of Duty, it requires perfect and sinless Obedience. For,

I. The Moral Law, in its highest Perfection, is suited to the unchangeable Nature and Will of God. He designed it as a Representation of his * glorious Holiness. Now this it cannot represent, if it require not Perfection, *Mat.* v. 48. But when it requires perfect Holiness, it is a fit Expression of God's Holiness; and when it is invariable and immutable, it doth fitly represent to Men the Immutability of the Nature and Will of God, whose Law it is. It may not be imagined, that he, who is of one Mind, should recede from, recal, disannul, or dispense with, his Law, to admit a less Perfect. The Laws of the Medes and Persians were unalterable, because they were loth to own that Imperfection, and Want of of Foresight, which all Men must acknowledge in themselves; well knowing, that all Laws bear the Impress and Image of the Lawmakers upon them. God's Law therefore must be perfect and invariable, seeing with him there is no Imperfection nor Variation, *James* i. 17.

II. It is suited to our Relation unto God, and Dependence on him in every State. It is a very righteous Law, suited to the Relation

* Mr. Pollhill calls it, the Off-shining of God's Holiness.

between God and us; a perfect Rule of that Obedience which we owe to God. Nothing less can be due to him than perfect love, perfect Obedience. To suppose a Law given by him, requiring and admitting imperfect Faith, love and Obedience, is an unrighteous Imagination. And herein the Wisdom of God appears in giving a Law at first, which needed no Alteration, whatever Condition Man might come into.

III. Our Lord Jesus Christ himself, expounding the Moral Law, or Ten Commandments, clearly sheweth, that the Law requires nothing less than Perfection; and can admit of nothing short thereof. Of this I must speak a little. Expounding the Sixth Commandment, *Mat.* v. 21—26. he correcteth the false Opinions received from the corrupt glosses of the Doctors of that Day, as Expositors agree. They thought, if they took away the life of no Man, that Commandment [Thou shalt not kill] was kept. But (saith he, v. 22) I say unto you, that whosoever is angry, without a Cause, shall be in Danger, &c. Not that he gave a new Law, for that was not his Work, *John* i. 17. but expounded the old, according to the true Meaning thereof, in its Perfection and Spirituality. If a Man be angry without a Cause, without a just Cause, if it be not Sin that he is angry with; if there be Malice, Revenge, yea, or Rash Anger, in his Heart, which are the first Motions towards Murder, he shall be in Danger of the Judgment, that is, of the righteous Judgment of God, in the Account of the Law. Now,

by virtue of what Command is that? Even of this, Thou shalt not kill. For it would be impious to imagine, that the Law of Sinai did admit of Murder, yea, or Malice, or rash Anger, in the Heart.

Again, *Matth.* v, 27. he expoundeth the Seventh Commandment. The Doctors and Teachers of that Day took hold of the Letter, Thou shalt not commit Adultery, and interpreted it only of the outward Act. But Christ telleth us, an Inclination that way, a Purpose of sinning, yea, the lustful Thoughts and Desires of the Heart, or, a glance of the Eye, are a Breach of the Law, even of this Law. This is the Sincerity which the Law calls for, and nothing short thereof is so accounted thereby.

Ver. 33. He explains the Third Commandment, concerning the taking of the Name of God in vain, or foolish and rash Swearing. He hath respect to *Lev.* xix. 12. which they (it seems) interpreted of forswearing themselves. But (saith he) I say unto you, Swear not at all; that is, by Creatures, neither by Heaven, nor by Earth, &c. that is a profaning God's Name, contrary to the Third Commandment; nor, by God himself, of Choice, or unnecessarily. Swearing is Sinful, whenever it is unnecessary, much more when it is rash and vain.

The following * Verses, to the End of this Chapter, set before us these weighty Points, (1.) What Behaviour the Law requireth under Sufferings and Injuries, ver. 38—41. (2.)

* Ver. 38—48, I desire the Reader to consult the Verses quoted, as he goes along.

What Carriage towards those that are in need of our Assistance and Charity, v. 42. (3.) What a Frame of Spirit and Demeanour towards our Enemies, ver. 43. All these Things belong to the Second Table, and are to be referred to that love we owe to our Neighbour.

1. How we are to behave ourselves under Injuries. The 38, 39, and 40, ver. forbid all Malice, and all revenging of a Man's self, the doing any thing in a way of Revenge, either privately or publicly (as in Courts of Judicature), whatsoever a Man suffers, *Rom.* xii. 17. Here is also required Patience and Meekness, even to Perfection. Take Adam for Instance, such as he was before the Fall, in these respects; take Christ for an Example, 1 *Pet.* ii. 21, 22, 23. Such we ought to be, such the Law requireth us to be †. This is the short and (I think) clear Meaning of these Verses, which do, in part. belong to the Ninth Commandment.

2. Verse 42. holdeth forth the Law of Kindness and Charity, as the foregoing did the Law of Meekness and Patience. And why is it laid down in such full and expressive Terms? To teach us, that whatsoever one that's perfect, full of Kindness, Love, and good Works, even as Christ himself, would do, That the Law of God requires, and Christians ought to do, and nothing less. See *Deut.* xv. 7, 8, 9, 10.

3. The 43, 44, 45, 46, 47, Verses teach what

† Vid. Calvini Institut. l. 2. c. 8. § 6, 7.

Frame of Spirit and Behaviour the Law of God requires towards our Enemies. When the Law required love to their Neighbour, they, by Neighbour, understood, him that loved them, and wished them well; and so inferred, they might hate their Enemies. But Christ shews their Mistake, and tells them, they must love their Enemies. By what Law, I beseech you? Even by the Law of Moses, which they had corrupted. This Exhortation is enforced (1.) From the Consideration of God's Bounty and Kindness, and that his Children ought to be like their Father, ver. 45. (2.) From the Consideration of what others do, whom they ought to excel, ver. 46, 47.

Briefly, the Sum of all is, Be ye therefore perfect, even as your Father which is in Heaven, is perfect, ver. 48. These Words justify the Interpretation which I have given hitherto; viz. that the Law requires Perfection in every thing, in every grace and Duty; Perfection of Patience, Chastity, Reverence of God and his Name, Meekness, Charity, love, &c. For Christ is expounding the Law. Now the Law of God (saith he) requires Conformity to God: A Likeness not of Equality, but that we bear his Image to the utmost which Creatures are capable of. Thus we see what the Law, even the Ten Commandments, which were given to fallen Man, and are still of Force, do require. Even perfect sinless Obedience. You say, Who then can be saved? I answer, No Man, by his own Performances: But Salvation is to be sought by another's

Righteousness, even that of Christ, who has perfectly kept this Law for us, as shall (God willing) be afterwards shewn.

IV. The Requirements of the Law are to be measured by Christ's Obedience. Such as he was, such the Law requires us to be. But Jesus Christ was perfect. Look upon him, and you may see what God calls for, from poor Man. Christ was a living Law. The Holiness of the Law was exemplified in him. He was a perfect Pattern of that perfect Rule; but not more perfect than the Law required.

V. Were the Law abolished, or were any thing abated from it, and a milder Law admitted into its Place, there would be no Sin in them who were under such a Law; or at least it would be difficult, and perhaps impossible, to know what were Sin, and what were not. For Sin is a Transgression of the Law. The Law of grace, spoken of by some, requires not perfect, but sincere Obedience. And where ever that is (whatever Imperfections there may be), there is a Fulfilling of that Law, or else there would be no Justification or Salvation by it. Can there be any Transgression here, when it is essential to this Law, to admit of Imperfection and Sin, under the Notion of accepting Sincerity? If sincere Obedience, in the lowest Degree of it, be not a Fulfilling of this Law how is it then a Remedial Law? And if there be Degrees, it is no just Standard of Sin and Duty. It will be said, Believers are Sinners in a strict Law Sense, according to the Law of Creation. Yes verily, and Conscience will make every

Man own (will he, nill he) that Law to be the Rule and Standard, whereby to judge of Sin and Righteousness. And if so, there can be no other; there is no room left for a new Law. They cannot stand together. If there is a new, the first waxes old, and vanishes away *Heb.* viii. 13. Thus the Assertors of a new Law effectually overthrow themselves, whilst they are forced to have Recourse to the old, to judge of Sin and Righteousness.

VI. Consider we the Persons who are the Objects of the Law's Requirements, in their different States, either as in the Fall, or as recovered. And here I maintain,

1. That the World by Nature are under the Law, and that those who perish, do perish under the Law of Creation, that Law or Covenant first made with Adam. This all Men by Nature are under, (1.) As to Obedience. They are held obliged to keep the whole Law, tho' they are not able so to do: The Law considering not what they are, but what they ought to have been, to wit, perfect Creatures, *Rom.* ii. 12. 14, 15. As many as have sinned without Law, without any external or visible Promulgation of the Law, which Israel had on Sinai, shall perish without Law. There must be some Law then which they are concern'd in, for Sin is not imputed when there is no Law, *Rom.* v. 13. and so there were no Perishing. Clearly then it is the Law of Creation, the Work whereof is written in their Hearts, ver. 15. tho' there had been no visible giving of it to them. (2.) As to Punishment. They are obnoxious to Death, *Rom.* v. 13, 14

Sin and Death were in the World, before Moses gave the Law; and that must be by virtue of some Law. Of what Law? It could be no other than the Law of Creation. It was by the Breach thereof, that Sin and Death entered, ver. 12. and that Men are obnoxious to the eternal Curse, as many as are of the Works of the Law, *Gal.* iii. 10. There are some therefore, who are so, even all who are not of Faith, and so blessed with faithful Abraham, ver. 9. These the Apostles declares are under the Curse. Wherefore Men by Nature are under the Law, even as it is opposite to being under grace. And under the Curse of the Law they perish, unless redeemed from it, *Gal.* iii. 13. And as to God's dealing with Men upon such Terms [Be innocent, and be happy] since the Fall, it is sufficient, that he dealt with them so in Adam; and that they have been once Transgressors, whereby all the World lies in a fallen State, and need not to be lost over again under another Law, or * universal Covenant of grace. And as to those who are saved, God sent forth his Son to fulfil the Law for them, and to purchase Faith, whereby his Redemption might be received. This is not to save them by a Law, but by grace: For these two are the opposite Parts and Members of a Distinction, *Rom.* vi. 14. *John* i. 17. and do differ in their whole Nature, and not in Degree only: Else it might be read backwards, That grace came by Moses, and a law by Jesus Christ. Therefore these

* Vide Robothami Disquisit. in Hypoth. Baxt. de Fœdere Gratiæ, p. 19, 20. &c.

two ought not to be confounded by such an uncouth Expression [a Law of Grace], where no Man knows certainly what is meant by either.

2. That Believers are under this perfect law, as a Rule of life. That they are under the law to Christ, the Apostle declares, 1 *Cor.* ix. 21. that they are under it as a Rule of life and Conversation; is, or ought to be, agreed on all Hands. It is true, they have this Law not only externally proposed, but written in the Heart; whence they press towards the Perfection of it. The love of Christ is the Motive to Obedience, and the Law itself is held forth to them, as a fulfilled, satisfied law, in the Hand of Christ: So that, tho' they fail in their Obedience, they cannot fall under its Condemnation, *Rom.* viii. 1. Because, as a Covenant, it is abolished, when it remains as a Directory of Obedience. And the love to God and our Neighbour, which it requires as a Rule, is no less than perfect love, and so of every Duty. One Design of our Lord Jesus, in *Mat.* v. was to teach the Use of the law, as a Rule for his Disciples to walk by. See ver. 44, 45. And it is the Spirituality and Perfection of the law that he teaches there, as has been shewn.

Were human Testimonies wanting, I might bring in a Cloud of Witnesses, to confirm the Point I am upon. Dr. Ames excellently teaches *, "That the Matter of Obedience is

* Amesii Medul. l. ii. ch. 1. § 20, 21. Materia Obedientiæ est, &c. See also the Assembly's Catechism upon the Commandments.

that very Thing which is commanded of God, and so summarily is contained in the Ten Commandments: For otherwise the law of God should not be perfect. The law of God therefore, altho', in respect of Believers, it be (as it were) abrogated, both as to Force of Justifying, which it had in the State of Integrity, and as to the Force of Condemning, which it had in the State of Sin; yet it is of full Force and Strength as to the Matter of Direction, and also it retaineth some Power of Condemning, because it reproves and condemns Sin in Believers; although it cannot fully condemn Believers themselves, who are not under the law, but under Grace."

Query. Why was such a law, requiring perfect Obedience, given, as at Mount Sinai, when Man could not keep it? I answer,

1. To set forth the Strictness and Terror of the Covenant of Works. That we might know what the law, which we had violated, required; what were the Terms and Conditions of life and Happiness in that Covenant; how terrible it is to fallen Sinners, that we might look for the Fulfilment of it in another.

2. To discover Sin, reprove thereof, and condemn for it. Because the Knowledge of the law, and the Sense of Sin, were so much worn out. Wherefore then serveth the law, *Gal.* iii. 19. if there was a Promise before, and Salvation thereby? It was added, viz. to the Promise, because of Transgression, to reprove thereof, and put a Check thereon, *Rom.* iii. 19.

3. To awaken and stir up Men to inquire after a Saviour and Justifier, whilst the utter

Impossibility of obtaining Righteousness, and Life, by Works, is discovered. The People of Israel, moved with the Terror of giving the Law, asked a Mediator, which we find was pleasing to God, *Deut.* v. 27, 28. This Use the spiritual Seed among them made of it: The rest took it to be a Covenant of Works with themselves, for eternal Life, not understanding the Meaning of God therein.

4. In the Wisdom of God, to make way for, and be a means of, Christ's being born, or made under the Law, in order to his Fulfilling of it for us; as Mr. Petto excellently sheweth, in his † Book of the Covenant, p. 134. 'Nor do I see (saith he) how, by any visible Dis-'pensation, Jesus Christ could have been born 'actually under the Law, if this Sinai-Cove-'nant had not been made. For the Covenant 'of Works, being violated in the first Adam, 'was at an End as to the promising Part of it, '&c.' This therefore undoubtedly was the Way and Means, whereby Jesus Christ, who was above the Law, was made under the Law for us, in a solemn and public Manner. For the People of Israel took it upon them, to do all the Words of this Law, *Exod.* xxiv. 3. 7. From whence, every one, who was born of that Race, was born under that Law, that Sinai Covenant, which was ratified by the Sprinkling of Blood, ver. 8. And unless they sought Relief in Jesus Christ, the promised Seed, it became a formal Covenant of Works to them. But Christ was mainly intended in

† Those who desire to understand more of this Matter, I refer to this Book.

it, to be the End thereof. It was added because of Transgressions, TILL THE SEED SHOULD COME, to make an End of Sin, and finish Transgression, *Gal.* iii. 19. *Dan.* ix. 24.

For a Conclusion of this Chapter, I would briefly shew, what is the main essential Difference between the Law, and the Gospel. For I take it to be of very great Concernment rightly to distinguish between these.

The Gospel then is sometimes taken for the Times of the New Testament. But it must not be so confined; for the Gospel was preached before to Abraham, *Gal.* iii 8. and, before that, to Adam, *Gen.* iii. 15. which is rightly called the first Gospel. Sometimes it is taken more largely, for the whole Doctrine preached by Christ and his Apostles, including Repentance unto Life, Faith in Jesus Christ, with all that spiritual Obedience unto God, required of Believers. But if we do more narrowly diminish it from the Law (which is necessary to be done, or else we understand not what we mean by either.) It is a Doctrine of Grace, revealing Jesus Christ, and his Righteousness, holding forth a Promise of Christ, and the Spirit, of Grace and Glory to the Heirs of Salvation, *Rom.* i. 16, 17. *Heb.* viii. 10, 11, 12. The Gospel preached to Adam, and afterwards to Abraham, was no other than a free Promise; and the Promise of Christ contained a Promise of all things pertaining to, and accompanying Salvation. I cannot but think, we may very much learn what the Nature of the Gospel is, and what

Doctrine is suitable to the Relief of fallen Man, from the first gracious Declaration of God to Adam.

On the other Hand, The Law consists of Commandments, with Promises of Life to the Doer, and Threatenings of Death and Damnation to him that fails in any one Point.* So that, as there is much Gospel running through the Old Testament in Promises, Types, and Prophecies; so there is much of the Law contained in the New Testament. The clear Apprehension of these things is very necessary for the right understanding of the Doctrine of free Justification, and of the Way of Salvation by Jesus Christ: For which Reason I have mentioned them in this Place.

But it will be objected, That the Gospel also hath Precepts; particularly, that Faith and Repentance must needs belong thereto, as not being required of sinless Man; and that God calls upon Man to repent and believe; surely this is Gospel.

Answer, That the Moral Law, as given on Mount Sinai to Man, when in a Fallen State, required Faith on Christ, and Repentance from dead Works, is clear beyond a modest Denial: else it failed in a principal Part of that inward Worship, which we owe to God, as our Redeemer. For thus he revealed himself, and thus he prefaced his Law; I am the Lord thy God who brought thee out of the Land of Egypt. Our God and Redeemer.

* For other particular Differences, I refer to Mr. Taylor's Book, entitled, The Law established by the Gospel, c. 2. p. 23. to p. 41.

I confess these Duties are called for, on a Gospel ground, and on a Supposal of Gospel-grace before revealed, and were also contained in the first Promise, but are commanded in the Law. Again, when God had revealed himself in a Way of Mercy, and had promised the Saviour to our first Parents;- I would ask, whether, upon this Revelation, the Law of Creation did not oblige Man to believe in the Promise, and the Saviour therein revealed, and also to repent of his Sin (which indeed he ought to have done, whether there had been any Promise or no,) without any new Law given to that End? I am confident a Denial of this cannot be defended.* These Duties therefore are not required in the Law by way of Consequence, and remotely, as some other Duties which are of positive Institution; as that whole † Frame of Worship under the Law, viz. Circumcision, Passover, Sacrifices, &c. and the present Frame of Worship under the Gospel, as Baptism, the Lord's Supper, and Matters relating to Discipline and Order. I marvel Men have not framed their New Law out of these things, which the Law could not have obliged to, unless *mediante Lege positiva*, by the Interposition of a positive Command. If these Laws were duly observed, we should have more Church-work and Gospel-order, than generally is to be found among those who speak most of the New

* See that accurate Book of Mr. Taylor, before quoted, p. 25. The coming forth of which was one Reason of the Delay of this.

† The Ceremonial Laws are to be referred to the Second Commandment. Mather on the Types, p. 53. Reprinted, 1705.

Law, yea, or those who profess most of Church-work, and walking according to gospel-rule. But, I say, the Law of Creation obliged fallen Adam directly and immediately to believe in Christ, and to repent of Sin, at least, *mediante Promissione*, so soon as there was a Revelation of Gospel-Grace.

Now that this is no new Doctrine, see a full and large Testimony of the learned * Chemnitius, which I think very proper to insert here: Unto this Question, *Quæ sit propria Evangelii Doctrina?* What is the Doctrine proper to the Gospel? He answers, *Multa sunt Scripturæ Testimonia, &c.* 'There 'are many Testimonies of Scripture, which 'manifestly affirm, that the Doctrine of Justification before God is to be learned and 'fetched, not from the Law, but from the 'gospel, *Rom.* i. 16, 17. c. iii 21. c. iv. 13. *&c.* 'Also that the Object of justifying Faith is 'not the Doctrine of the Law, but the Voice 'of the gospel, which therefore is called the 'Law and Word of Faith. Therefore we 'must determine from evident and firm Testimonies of Scripture, what is the proper 'Doctrine of the gospel (which must be separated from the Law) revealing the Righteousness of Faith before God, which Faith embraces and apprehends unto Righteousness, and 'eternal Life.—And then he admonishes, 'How 'pernicious Mistakes in all Times have happened in the Article of Justification, even from

* Chemnitii Loc. Theolog. pars sec. de Loco Justif. Edit. mihi, 8vo. p. 558. Francofurti, 1603.

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'hence, that it was not rightly judged from 'true Foundations, what is the proper Doc-'trine of the Gospel, in which Faith ought to 'seek Righteousness before God.' A little after he sheweth, 'That some feigned this 'Difference between the Law and Gospel, that 'the Law, now after the Revelation of the 'gospel, doth therefore not justify, because it 'delivered imperfect Precepts, concerning ex-'ternal good Works, to be performed from 'Fear, and had only Corporal and Temporal 'Promises; but that in the New Law, there 'are more perfect, excellent, and severe Pre-'cepts, which might bring Righteousness to 'the Doers, &c. If it be asked, what therefore 'doth Faith? they answered, It believes those 'things are true, which are written in the new 'Law. But what doth Christ? Some (i. e. 'Papists) say, that he only brought these new 'Precepts: Others, who attribute a little more 'to christ, that he gives us that grace, by 'which we might fulfil the Precepts, and by 'them obtain Righteousness, and eternal Life. 'But Paul expressly denies, that Christ came 'that we might be justified by Commandments 'of Works.' And afterward, 'This Founda-'tion is manifest, that the Righteousness of 'God, without the Law, is revealed in the 'Gospel. If therefore this which they define 'is the proper Doctrine of the Gospel, it fol-'lows, that the Righteousness of Faith con-'sists not only in the Application of the free 'Promise, concerning the Remission of Sins, 'for the sake of the Mediator; but also that 'Newness [of Life] or good Works, is a sub-

'stantial Part of it. And our Adversaries the 'Papists do well consider this; therefore they 'seek various Depravations, that they may 'confound, obscure, and take away this ne-'cessary Distinction, what is the proper Doc-'trine of the gospel making known the Righ-'teousness of Faith before God. For they see 'that this is the shortest way; for if it be de-'termined, that the Doctrine proper to the 'gospel, is not only concerning Faith of the 'free Promise, but also concerning Renova-'tion, or good Works; then presently it will 'follow, that also good Works do enter our 'Justification, as a partial Cause; because 'that IN THE GOSPEL is revealed the 'Righteousness of God.' Here he quotes a Passage of Luther, on *Gal.* ii. 14. 'He who 'well knows to distinguish the Law from the 'gospel, let him give Thanks to God, and let 'him know that he is a Divine. I certainly 'in Temptation did not yet know it, as I 'ought. And, Thou shouldest as diligently 'distinguish the Righteousness of the gospel, 'from the Righteousness of the Law, as thou 'dost distinguish Heaven from Earth, &c.' 'And what other Light (saith our Author) 'hath dispersed the grossest Darkness of the 'Popish Kingdom, but this chiefly, which 'hath demonstrated the true Difference of the 'Law and gospel.' Here he proceedeth excellently to give the Differences, which the Learned may peruse; and perhaps there is no Man so learned, but it may be profitable to him so to do. He further teacheth, 'that al-'though in the Doctrine of Christ, and the

'Apostles, many Sermons are found concern-
'ing Sin, and good Works; yet this is not
'the proper Doctrine of the gospel, as it is
'distinguished from the Law, but the Pre-
'cepts of the Law are repeated in the Preach-
'ing of the gospel.' Notwithstanding he doth not reject, but explain, the usual Definition, that the gospel is the Preaching of Repentance, and Remission of Sins. He disputeth, 'That those who contend that the 'gospel, properly so called, doth not only 'contain the Promise of grace, but also the 'Doctrine of good Works, such do not un-'derstand what they say; for thus the Dif-'ference of the Law and gospel is confounded, 'which the Apostle doth so establish, and the 'gospel is transformed into a Law. And these 'Foundations being plucked up, the Purity of 'the Doctrine concerning Justification can't 'consist. He also mentions Melancthon, who '(saith he) admonishes, that altho' in the Doc-'trine of Christ, and the Apostles, there are 'many Sermons of Repentance, and of the 'Law, yet it is another Question, What is 'the Doctrine proper to the gospel, and to be 'separated from the Law? And Luther, on '*Gal.* ii. that Commandments are found in 'the gospel, these do not belong to the gos-'pel, but are Expositions of the Law, and 'Appendices of the gospel.'

This was the Doctrine which those Reformers thought necessary to preach and defend against the Papists, who set up their own Works and Righteousness, confounded Law

and gospel, and taught the Law instead of the gospel. Here then the Reader may see, that these Controversies were agitated long ago, between the Protestants and the Papists, which of late have been unhappily revived among ourselves.

Let me make these things a little practical. by a Word or two of Use.

1. Tell me, you that desire to be under the Law, do you not hear the Law? *Gal.* iv. 21. Do you not hear what it requires? Those who were saved under the Law, were saved by the Promise, or Covenant of grace, with Abraham. Therefore no Man can be saved by a Law, but by Promise, and free grace. For if the Inheritance be of the Law, it is no more of Promise, *Gal.* iii. 18. The Law, and Promise, are distinguished, and opposed; that where-ever you bring in a Law, you exclude the Promise.

2. Here see the Need of a Mediator. If the Law requires perfect Obedience, what will you do without one? What will you do without his Righteousness? Beg, as Israel did, that the Word may not be spoken by an absolute God. It is said, if thou takest that to be a Law of grace, which, if thou attempt-est to keep as such. will tear the Caul of thine Heart to Pieces! The Thunder of Mount Sinai will strike thee dead; this fiery Law will burn thee up: O! then come unto Mount Sion, to Jesus the Mediator and to the Blood of Sprinkling; where you will bless God for ever, not for a new Law, but for the new Covenant, even a Covenant of Promise.

CHAP. II.

Shewing, *That the Rule of Obedience, a Duty, and the Rule of Righteousness for Justification, are the same.*

OBEDIENCE, and Righteousness, in th matter of Justification, are the sam The New Methodists, for aught I can perceiv are at a loss whether they shall say, that th Law abates of its Requirements; and that th Demands thereof are not now so high, as to r quire a perfect Obedience: Or, whether th shall say, that it doth indeed require the sam and that still perfect Obedience is Duty; b it doth not insist upon it, as the Condition Justification; it doth accept of lower Term notwithstanding what it may demand, as D ty. They speak indeed of a New Law, whic is the Rule of Righteousness, while the O perhaps may be allowed to be the Rule Duty. But their new Law, (if such a La there be) makes the other old, and disanni it: For it is destructive of, and contrary t it. For, can we be under two Laws at th same time, so essentially different, the one re quiring Perfection, the other accepting of a imperfect Righteousness of our own, inste of a perfect? They hold, that the New La condescends to lower and milder Terms tha the Old. Now, let me ask, Whether it b milder in Demands, or only in its Accepta tion, as to Justification? If they say, in De mands, it requires not so much as the old La did: Then the Will of God, revealed in hi Law, is not unchangeable; yea, then here is

aw of God that don't so much as require erfection in Obedience; and no Man can rtainly say, what Imperfection it will adit of, or what Obedience it will accept, and stly, then the Old Law is disannulled, and ade void thereby. If they say, the Deands are the same, but it accepts of less: erily then there is no New Law, in point of uty, or Commandments of Duty, and conquently it is no Law. It cannot be a Law f Righteousness, but only a Rule of Acception, wherein God sets out what he will acpt of; a Law that God hath made to himf (as I may say) to deal with Men upon wer Terms than his Law at first required. ere is the Dilemma, let them take which rt they please, the Truth is strongest, and ll prevail. Therefore this shall be my pre-nt Work, to evince, that the Law at first ven to Man, is the Rule of that Righteousss whereby we must be justified, as well as e Rule of our Duty and Obedience. This shall confirm, 1. By some Reasons. 2. By cripture.

I. For Reasons.

1. It is unworthy of God, unworthy of his ivine Perfections, to imagine that he should ve one law as a Rule of Obedience, and anoher as a Rule of Righteousness for Justificaon. For,

(1.) This seemeth not agreeable to the inite Wisdom and Foresight of God. Men ake laws, and are forced to alter them, beuse they do not foresee all Events; but rein appears the Wisdom of the great law-

giver, and the glory of his law, that he ga
one law once for all, which should stand f
ever, into whatsoever State and Conditi
Man should come, both while innocent, wh
fallen. and when recovered. Herein is t
admirable divine Perfection of God's law; a
herein it is a fit Representation of the u
changeable Mind, and Will of God.

(2.) The infinite Justice, and Holiness
God, would not admit of any thing less th
a perfect, and every way complete Righteou
ness, wherein to justify a Sinner. In justif
ing, he must shew forth the Righteousne
and Holiness of his Nature, *Rom.* iii. 25, 2
A Righteousness answerable to what is r
quired in his law, could do this, and nothin
short thereof. Memorable are the Words
Calvin to this Purpose*. 'First, let us co
'sider (saith he) that we discourse not co
'cerning the Righteousness of an humn
'Court, but of the Heavenly Tribunal, th
'we may not judge by our own poor Me
'sure, by what Integrity of Works the Divi
'Justice may be satisfied. It is marvelo
'with what Rashness and Boldness that
'commonly defined: And you may see, th
'none do talk more confidently and largel
'concerning the Righteousness of Work
'than they who are either openly Wicke
'or do harbour secret Vices. This come
'to pass, because they think not of the Ri
'teousness of God, whereof if they had
'the least Sense, they would never make su
'a Sport of it. But certainly it is beyo

* Instit. l. 3. c. 12. § 1. Principio ergo nobis succurrat illud,

'measure despised, if it is not acknowledged 'such, and so perfect, that nothing can be 'accepted thereby, but that which is perfect, 'and in every Part complete, and defiled with 'no Spot, such as never was, nor ever shall 'be, found in Man. It is easy indeed, and 'ready at hand to every one, to trifle in the 'Shades of the Schools, concerning the Worthiness of Works to justify Men: But when 'we must come into the Sight of God, such 'Trifles must be dismissed, because there the 'Matter is treated seriously, and is not managed with a vain Strife of Words. Hither! 'hither our Minds must be carried, if we would 'enquire concerning true Righteousness with 'Profit; how we may answer the heavenly 'Judge, when he shall call us to an Account? 'Let us set that Judge before us, not such as 'our Understandings do naturally imagine, 'but such as he is described to us in the Scripture, viz. by whose Brightness the Stars are 'darkened; by whose Strength the Mountains are dissolved; by whose Anger the 'Earth is shaken; by whose Wisdom the Prudent are taken in their own Craft; before 'whose Purity all things are defiled; whose 'Righteousness the Angels are not able to 'bear;—whose Wrath pierceth to the lowest 'Hell. If he sit, I say, to examine the Deeds 'of Men, who shall stand secure at his Throne? '*Isa.* xxxiii. 14.—He who walketh in Righteousness, and speaketh Truth. But let him 'come forth, whosoever he is. Yea, but 'that Answer hinders; for against him a terrible Voice soundeth, If thou, Lord, should-

'est mark Iniquity, O Lord, who shall stand?' 'Ps. cxxx. 3.—In the Angels he finds Pravity; 'and the Heavens are not clean in his Sight, 'Job iv. 17. c. xv. 15.

(3.) The Truth and Faithfulness of God will not admit of any thing less than a perfect Righteousness for Justification. When he hath once said, These are the Terms of Life and Happiness to Man, and he who falls short is cursed, *Gal.* iii, 10. * surely it cannot be, that he should go back, make Abatement, or come to a Composition. This Law did not attain its End in our Primitive State, which was Obedience; yet this End must be attained, if Sinners are saved, and the Threatening must take place, that the Truth of God might be secured. But to press the Matter closer; What was the Reason that God would give a Law (*Exod.* xx.) after Man was fallen, requiring perfect Obedience, to love God with all our Heart, and our Neighbour as ourselves; forbidding all manner of Stirrings and Motions of the Heart, contrary to this Law, as sinful, if he intended to justify and save him by a lesser Obedience than what was required in this Law? Surely, He would only have given to fallen Man the Law suitable to his State, and which he intended to save him by, and not that Law which he had broken, and never could fulfil; unless he intended it should some way or other be fulfilled. Neither indeed could this Law be of absolute, and invariable Truth, saying, thou shalt do so, and thou shalt not do so; and the Man that doth them shall

* Vid Tolli Justif. Paulin. c. 8. p. 85.

live in them, and Cursed is the Man that continues not in all things, &c. *Rom.* x. 5. *Gal.* iii. 10. If God did, and did intend to, accept of something else, of something less than what was here required, what was this Law given for? Certain it is, that Man could not obey it. For it must be remembered, it was given to fallen Creatures. The principal Reasons were, to discover what was that Obedience, which we ought to yield in our own Persons; and to be the Rule and Measure of the Mediator's Obedience. Where can the Truth of God be secured but in Christ? If God could consistently with his Truth and Holiness have abated any thing, He would have accepted of the Active Obedience, and Intercession of Christ (let me say, these were worth more than all the World, and all the Righteousness of it) and have abated him his Dying.

(4.) This Imagination of a New Law, as the Rule of a Justifying Righteousness, hath but an untoward Aspect upon God's Unchangeableness. For, He is of one Mind, and who can turn him? *Job* xxiii. 13. He never asks higher than he will take, nor stoops to lower Terms than he asked. He entirely secures the Honour of his Holiness, the Glory of his Law, and all his Perfections, in Justifying; *Isa.* xlii. 21. which is done by Jesus Christ our Lord.

2. In JESUS CHRIST, Obedience and Righteousness are one and the same thing, and the Law was the Rule thereof. If then we are justified by Christ's Righteousness, and he fulfilled the same Law, which is the

Rule of our Duty; it is one and the same Law, which is the Measure of a Justifying Righteousness, and the Rule of our Duty. But this will be afterward spoken to, if God will.

II. For the Confirmation of this Point by Scripture, Consider *Mat.* v. 19, 20. Whosoever shall break one of these least Commandments, which he may think to be the least, or in the least and lowest Instance, in the Thought, or secret Motion of the Heart; and shall teach Men so, either by teaching a pretended Gospel-Liberty, that we are not under the Law as a Rule; or by Teaching that there is an Abatement made in what the Law required, that it is not so strict as to extend to the inward Frames of the Heart, or the like; He shall be called least in the Kingdom of Heaven; if he have any Part therein, yet he comes off with Loss. But whosoever shall do, and teach them, shall be called great, &c. That Jesus Christ both did and taught them, even to Perfection, and in Purity, cannot be denied, He therefore above all others is GREAT indeed in the Kingdom of Heaven. But so far as any of his Servants do delight in the Law of God after the inner Man, and do, and teach it in Purity, They also shall be called Great according to their Measure. and the Grace they have received. V. 20. For I say unto you, that except your Righteousness exceed, &c. q. d. your Righteousness must be without any Breach of the least Commandment; it must exceed that of the Scribes and Pharisees, else ye shall in no case enter into the Kingdom of Heaven. The Law

must therefore be fulfilled by Another for us. For verily as to all the Externals of Religion, it will be a hard Matter for any Man to exceed some of the Scribes and Pharisees. Yea, and in outward Conversation, some of the Saints have miscarried at a greater Rate than many of them. It will be said, They wanted Sincerity, and were but mere Hypocrites, and so every true Christian doth exceed them. I answer, In many of them there was not (I conceive) a gross Hypocrisy; they did not intend to deceive, but verily aimed at keeping of the Law. and attaining Righteousness, *Rom.* ix. 31. c. x. 2. But, I take it, Christ's Meaning is, You must have a Righteousness that shall excel theirs materially, in all the several Acts of Obedience to the Commands thereof. As in the Matter of Abstinence from Anger, from Adultery, from Revenge, and the like; in which respect they might attain as far as any Christian ordinarily doth attain, and yet it was unavailable; there must be a Righteousness more perfect still, answerable to what he said before, v. 18. God will abate nothing. For, Christ having said this, proceeds to give such an Account of the Spirituality and Perfection of the Law, as has been already declared. Now then, when Christ had said, Your Righteousness must exceed that of the Scribes, &c. and then goes on to tell them, that the Law forbids every sinful Motion, and requires Perfection; is it not clearly to say, that the Righteousness of the Scribes and Pharisees, whereon they trusted, was short and insufficient on this account; because it

did not come up to this Purity and Perfection of the Law? So that it was not insufficient only, as a Meetness for Heaven, because they wanted Truth of Grace, but as a Title to the Kingdom, on a Reason common to them with the best Christians whatsoever. But Christ instanceth in them, because they were looked upon in that Day as Men of highest Attainments. Again, when he tells them, that the Righteousness of the Pharisees was insufficient, because it did not come up to the Perfection of the Law; and withal tells them, that they must have a better Righteousness: Is it not clearly to say, that they must have a Righteousness answerable to this Law of God, thus spiritually interpreted? Or else whatsoever Righteousness they should make mention of, would leave them short of Heaven at last.

See another Scripture, viz. *Gal.* iii. 21. If there had been a Law given, which could have given Life, verily Righteousness should have been by the Law. The Apostle here saith, That neither the Law of Moses, nor any Law which had been yet given, could give Life; and that therefore a justifying Righteousness could not be by any Law. Now what was the Reason the Law could not give Life? I answer, It was weak through the Flesh, *Rom.* viii. 3: Fallen Man could not fulfill it. And why could they not fulfil it? Because it would not accept a short, imperfect Performance, as a Righteousness; but required Perfection: Else it might have been done, as well as Men can now fulfil the Law of Grace, as they think. There was no Law therefore under the Old

Testament, by which Men were, or could be saved. The Sinai Law itself (which was as much a Law of Grace as any other) could not give Life. Then neither are New Testament Believers saved by a remedial Law, seeing the Way of Salvation is one, from the Beginning to the End of the World. So that that Righteousness whereby we must be justified, must completely answer the Law in its highest Demands, and utmost extent. 'For what if, 'having observed all other Commands of God 'exactly, so much as one Title of the Law is 'neglected by thee; * What will thy Righte-'ousness say to us in this Case? Do you not 'see that the Sentence of the Law being pro-'nounced, you are as much in the Fault, as if 'you were guilty of all Unrighteousness?'

I confess, this Account of things will bring in all the World for Sinners. And I am willing to be found of that Number, as Paul was, of whom I am chief, 1 *Tim.* i. 15. that I may have a Part in that faithful and acceptable Saying, That Christ Jesus came into the World to save Sinners.

Let this Doctrine then be improved,

1. For Humiliation; to humble thee for thine infinite short-coming. And let those who talk of their New-law Sincerity, look to it, that they have Sincerity indeed; for they will one Day find it true, that nothing else will pass for Sincerity, than for a Sinner, one who is on all Accounts so, and as such, to trust alone in Christ's Righteousness, because in himself he is wholly lost. Thus the Pride

* Fox on Justific. against Osovius. English Translation, p. 20.

of all Self-Righteousness is brought down. All sincere Endeavours (as they are taken to be) to receive Christ as a Lawgiver and King, and to keep the Law, which flow not from such a Faith in Christ the Saviour, will be accounted Insincerity; and therefore can be no Mark of Sincerity. Plainness is best in Matters of eternal Consequence. What true Gospel-Sincerity is, see in *Hab.* ii. 4. and *Phil.* iii. 3.

2. For Holiness. If the Law require Perfection of Obedience, what manner of Persons ought we to be, who profess Faith in Christ? Our Lord Jesus, in *Mat.* v. 19. 29, 30. 45. not only teaches what the Law requires for a justifying Righteousness, but also recommends a very high Regard to this Law of God in a Way of Duty. For seeing the Law of God is so sacred, that it must be perfectly fulfilled, and Christ did fulfil it; every Christian ought to have the greatest Respect to all its Commands, and to the Example of the Lord Jesus.

CHAP. III.

Shewing, *That fallen Man, both as in the Fall, and when recovered, is utterly unable to answer the Demands of the Law, or fulfil such a Righteousness, as it requires unto Justification.*

IF it be Truth, which has already been proved, That the Law of God condemns, as sinful, all the lustings of the Heart to that which is evil, and as a Rule of Obedience, re-

quires perfect Holiness, then it cannot be denied, that fallen Sinners cannot fulfil this Law themselves, without denying that we are Sinners, which would be to deny the whole Scripture. See *Eccles.* vii. 20. 29. 1 *John* i. 10. If it be said, They may fulfil the New Law, and so be justified; this Objection is already prevented, by shewing in the foregoing Chapter, That no other Righteousness can justify, than that which answers the old and perfect Law of God.

The Papists talk at that rate, That the Unregenerate cannot fulfil the Law, but the Regenerate, by the Help of the Spirit of God, can fulfil all Righteousness; at least what is necessary to justify, by the Works of the Law; whom I shall not stand to confute, since that famous Martyrologist, Mr. Fox, hath well done it already, *ubi sup.* p. 155, &c.

I need not be large upon this Head, for that those with whose Doctrine I am concerned, will own the Truth of it; as to the old Law, which (according to them) God insisteth not on as the Rule or Measure of a Justifying Righteousness: But as to the New Law, the Fulfilling whereof by us is that (according to them) which God insisteth on; they will not say, That we are unable to answer the Demands thereof, or to fulfil such a Righteousness as it requires unto Justification. Hence it is they seem to doubt, whether they shall call it an imperfect Obedience and Righteousness or not. For Sincerity is the Perfection thereof. And therefore,

Obj. It may be, such Scriptures will be objected here, as these, viz. *Mat.* xix. 17. If thou wilt enter into Life, keep the Commandments. And *Rom.* ii. 13. Not the Hearers of the Law are just before God, but the Doers of the Law shall be justified, ver. 26. If the Uncircumcision keep the Righteousness of the Law, &c. From whence it may seem to some, (1.) That it is by a Personal Obedience of our own, that we must go to Heaven. (2.) That therefore there is such a thing as keeping the Commandments, if not to absolute Perfection, yet to such a Degree as is required, or at least accepted of God, by a Remedial Law; for that he will accept of a sincere Desire and Endeavour to perform them. So that a Man may fulfil the Commands, and come up to the Terms of the New Law, unto Justification.

Answ. I begin with that Text in Matthew. The young Man who there came to Christ, was one of those who had a Zeal of God, and made Conscience of keeping the Law; who was (as the generality of the Jews in that Day were) following after Righteousness by the Works of the Law, and thought that his own Doings and Obedience would carry him to Heaven. 'Therefore the Design of our Saviour in his Answer was, not to shew him the 'way, by which it was possible that he, or any 'other, might come to Heaven, but only to 'convince him of the Errors of the Pharisaical 'Doctrine. They taught eternal Life to be 'attainable by the Works of the Law, and by 'a fulfilling thereof, according to that imper-

'fect Sense they gave of it, of which we have 'heard, *Chap.* v. The Way to Eternal life, '(saith he) according to your Doctrine, is 'plain before you. You say Men may per-'fectly keep the Commandments of God; he 'that doth so shall be saved; therefore keep 'the Commandments. Not that our Saviour 'thought he could do it, or that there did 'lie a passable Road to Heaven that Way, but 'that he might convince him of his Error, and 'the Need he had of a Saviour.' *Pool's Engl. Annat.*

Further (I conceive) Christ's Design was to discover the ignorant Opinion which he had of his own keeping the Law, by drawing forth that Answer which he next made, ver. 23. All these have I kept, &c. Knowing therefore what was in Man, he makes Trial of him in one thing, ver. 21. Go sell that thou hast, and give to the Poor, &c. to discover how little there was of love either to God, or his Neighbour; and also to hint the true way of Salvation, by believing on himself.

In the second Text, viz. *Rom.* ii. 13. 'The 'Scope of the Apostle is not simply to shew 'how Sinners are now justified in the Sight of 'God, but to shew what is requisite to Justi-'fication, according to the Tenor of the Law; 'and that is, to do all that is written therein, 'and to continue so to do; and if there be any 'Man that can bring such constant and per-'fect Obedience of his own performing, he 'shall be justified by God; but inasmuch as 'no Man, neither natural, nor regenerate, can 'so fulfil the Law, he must seek for Justifica-

'tion in some other Way. The Text thus ex-'pounded is no way at Variance with *Rom.* 'iii. 20. and *Gal.* iii. 11. which at first read-'ing it might seem to be.' *Pool's Engl. Annot.*

Again, *Rom.* ii. 25, 26. Circumcision verily profiteth, if thou keep the Law; if thou dost it perfectly, to which indeed Circumcision obliged; but thus no Man ever kept it, save Jesus Christ: Or, if thou dost it sincerely, that is, from a Gospel Principle, and Motive to a Gospel End, ver. 26. If the Uncircumcision, that is, the uncircumcised Man, keep the Righteousness of the Law; if, after the inner Man, he delight in the Law of God (which he only can do, who by Faith seeks a justifying Righteousness in Christ), and keep the Law in a Measure, according to the grace received; shall not his Uncircumcision be counted for Circumcision? He is in as good a State as he that is circumcised. But then, this keeping of the Law is not for Justification. The Obedience of a Believer is accepted, but not as the fulfilling of the Law, not as a justifying Righteousness, not as going before Justification, but as following it.

If it be still said, A Man may, and Believers do, fulfil the Commands of the Gospel-Law. I ask, whether they do perfectly so, or only in part? Whether their Sincerity itself is perfect, or imperfect? If they say, Imperfect, I reply, Then it cannot justify itself at God's Bar, and therefore cannot justify their Persons. If it be not perfect, according to the Measure and Requirements of this Remedial Law, it doth not then come up to the Terms of it;

and if it falls short here, it cannot justify by any Law. The very Sincerity of a Believer is imperfect, as well as other Graces. Their Heart is deceitful, and Sin is deceitful, and every Sin in the Believer is so much Guile. Thou sayest, Thou lovest God, if not perfectly, yet sincerely: But according to thy unrenewed Part, thou lovest that which he hateth. Where is now perfect Sincerity? Thou sayest, Thou keepest that Command, Thou shalt not kill, sincerely, and in Desire; yet thou art many a Time grievously angry without a Cause. And so in that, Thou shalt not covet, or any other Instance, there are contrary Lustings and Desires in thee. Where then is perfect Sincerity? O prize Christ's Righteousness! Thine own comes off with Imperfection still. If (on the other hand) they say their Sincerity and Obedience is perfect, according to this new Law, which is the Rule of it; Who shall know that? There are Degrees of Grace and Holiness in Christians. Now if the highest exceed not, the lowest must fall short; if the lowest fall not short, the highest must have something of Supererogation. Thus, when Men go from God's Standard, they have none left. Keep we Sincerity, under the Head of Sanctification, and we have not these Difficulties; but bring it into your Justification, and it must perfectly answer the Rule thereof. And if any Man perfectly keep that Law which he is under, and is to be justified by, be it what it will, he hath kept the Law of God, and is without Sin

as to that Law. * Again, Doth the Law of Grace take in the Ten Commandments within the Compass of it, that we may know what to say to it? If not, that Law hath not God's Authority, and is of little Concern to us, which leaves out all the Duties of the Ten Commandments. It is a very mild one indeed. If it doth, it is the same which was from the Beginning, and takes in all the Duties arising from the Relation of God and Man, in the utmost Latitude.

But know, O Soul, there is but one Invariable, Eternal Law of God, the Rule and Standard of all Righteousness, and Measure of Sin; whereto the Apostle opposeth the gospel, *Gal.* i. 6. the Promise, *Gal.* iii. 18. 21. Grace and Truth, *John* i. 17. In like manner, the Ministration of Death, and the Ministration of the Spirit, are opposed; that is, the Law and the Gospel; the one is a Ministration of Condemnation, the other of Righteousness, 2 *Cor.* iii. 7, 8, 9. *Rom.* x. 5, 6. Also, the Righteousness of the Law, and the Righteousness which is by Faith.

'This Law no mere Man, since the Fall, 'can, in this Life, perfectly keep, but daily doth break, in Thought, Word, and Deed' (*Assemb. Catech.*): And as for a Law of Grace, I read of none in God's Word; but of the gospel of grace I read, *Acts* xx. 24. We must look for a Remedy, not to any Law, but to the gospel, to the Promise, to grace. GRACE, I say, not only delivering from Hell, but also

* If our Obedience do answer the only Law, and Rule of it, then is there no Sin in us, nor need of Pardon. Owen on Justific. p. 335.

from Sin, and constraining to Obedience. 'For what is more excellent than Righteous-'ness, in the whole Nature of divine and hu-'man things, which comprehendeth in the 'Compass of it all kind of Virtues, the highest 'Perfection of the Law, and also the perfect 'Image of God? It may indeed be found in 'Heaven, but on Earth it cannot be found. 'There had been no need for God to justify 'us by Faith, if we could be justified by Works. 'And, if God hath commanded what cannot 'be kept by us, it is not thro' any Default of 'his, but thro' our own.' *Fox ubi sup. p.* 5. and 98.

CHAP. IV.

Shewing, *That Jesus Christ, as Surety for the Elect, hath in their stead fulfilled the Law, as a Rule of Righteousness for Justification, and borne the Penalty or Curse due for the Transgression of it.*

I Hope I have made good my ground hitherto; and if it be Truth, 1. That the Law still requires perfect Obedience. 2. That God will have his Law fulfilled, and a Righteousness answerable thereto, to justify a Sinner. 3. That no Man at present can fulfil it, or work out such a Righteousness; Then it will follow, either that no Man can be justified and saved; or else that Jesus Christ, as Surety, hath fulfilled the Law, and satisfied Justice, for the Elect. Unto this, all that hath been spoken tends, and in this it centres. And on the other hand, all that is said of a

milder Law, and gospel-works for Justification, tends to the Subversion of this Truth, and it is this which they aim at. Wherefore, although in the Defence of the foregoing Truths this is established; and the Opposition thereto is defeated, by taking away the Foundation of a new Law; yet, because there are particular Cavils and Exceptions, raised against this most sweet and precious Truth of the gospel, I do (with Divine Help) joyfully undertake the Defence of it, under these Heads. I. That Jesus Christ obeyed the Precept of the Law, for the Elect. II. That he suffered the Penalty thereof for them. III. That he did both as Surety.

I. That the Lord Jesus Christ obeyed the Precept of the Law for the Elect. He kept the Commandments for them. This is usually called the Active Obedience of Christ.

Mr. Clark the Annotator, in a Book of his,* denies Christ's Obeying the Law for us, and the Imputation of his Active Obedience, which he excludes from having an Interest in our Justification, and asserts, that Christ did all for us by his Sufferings, and by a low and forced Sense (as I take it) put upon many Texts of Scripture, which advance and magnify the Righteousness of Jesus Christ, he makes neither him, nor any thing in him, to be our very Righteousness, but only meritorious, that our Gospel-Works shall be accepted for Righteousness. For he puts no more upon

* Intituled, Scripture Justification, Printed 1698. which has been well answered by Mr. Chauncy; but because I find it has done hurt, I thought something further not unnecessary.

his Sufferings than this, 'That they are a va-
'luable Consideration for the Transgression of
'the first Covenant, or Law of Works, so that
'God may now, without any Disbaragement
'to his Justice, or any of his Attributes, make
'a new Covenant upon more gentle and con-
'descending Terms, peculiarly fitted and suit-
'ed to the State of lapsed Mankind, &c.' p. 24.

I know not what he may expect, but cannot think that one who disputes against the Honour of our Lord Jesus, excluding his active Obedience, abasing his Righteousness to such a Degree, should have any Praise from him for so doing. For my part, I desire not to be found without a part in Christ's Active Obedience, when he comes, let who will boast of their Gospel-Works. Howbeit, in the End of his Book, he would bring in the Active Obedience again; and after he had by divers Arguments (which are directed, not only against its being considered separately, but against its being fulfilled in our stead) excluded it, then he tells us, it is to be included in the Passive. Wherein if he means by Active Obedience of Christ, his Obeying the Precept of the Law, he plainly contradicts himself; seeing he had before excluded it, in Comparison with his Sufferings. But perhaps he means only his Activeness in Suffering; and if so he goes about to deceive and blind the Eyes of his Reader. True, Christ was Active in Suffering, which made his Sufferings properly Obedience; but was there not Obedience to the Law, which is distinct enough from Suffering of the Penalty? Or, Are not Adam's Obedience in Innocency,

and the damned's Suffering in Hell, Things distant and different enough to be distinguished? Although in the Life of Christ, Suffering was mixed with Doing throughout; and he was in the highest Sense active in his Sufferings; yet these things must not be confounded. His Suffering was *a quodam Agente*, from without, from the Hand of God, of Man, or Devils: His Obedience was *ab interno Principio*, from the Law within, written in his Heart. Therefore Doing and Suffering, as they are in two different Categories, so in Christ they are very clearly distinct. For although in the great Effects of our Justification and Salvation, they have a joint Influence; and Men may be too curions in assigning their distinct Efficacy: Yet I think this Difference must be allowed, that the Active Obedience of Christ cannot properly be said to be Satisfactory to Justice, for the Offence by Sin. And again, * 'Suffering for Punishment gives Right and Title 'unto nothing, only satisfies for something; 'nor doth it deserve any Reward.' Howbeit, 'when in Christ it was the highest Act of Obedience, and performed by so glorious a Person as the Son of God, it was truly meritorious of Acceptance with God, of grace and glory. 'Yet the Redundancy hereof (as Dr. 'Goodwin some where argues) could not excuse Obedience by Doing, because not of 'the same kind, as neither the Redundancy of 'Merit in Doing could excuse from Suffering; 'for the one answers to the Command, the 'other to the Threatening of the Law. † For,

* Doctor Owen on Justificat. p. 384. † Ibid. p. 388.

'as the Lord Christ could not, by his most 'perfect Obedience, satisfy the Curse of 'the Law, Dying thou shalt die; so by the 'utmost of his Suffering, he could not fulfil 'the Command of the Law, Do this, and live.' The first, and most direct Effect therefore, of the Death of Christ, is Satisfaction for the Offence past; and from its infinite Worth it is also meritorious of Salvation: But that it is so of any Law, or Covenant, I no where read in my Bible. Had the Penalties fallen on Us, it had been Suffering, or Punishment only; but falling on Christ, it was the highest Obedience also.

Mr. Clark gives this Account of Christ's Righteousness: 'It is his observing the Law; 'Rule, Command, given unto him by his Father (*John* x. 18.) it is particularly, his Conformity to the Law of Mediation, or his 'observing the Articles of the Covenant of 'Redemption.' I answer, That Christ had received Commandment from the Father, what to speak, and also do, is clear, *John* xii. 49. c. xiv. 31. that there was a covenant between the Father and him, which you may call the Covenant of Redemption, or Law of Mediation, I deny not; but when he is said to be made under the Law, and fulfil the Law, *Gal.* iv. 4. *Mat.* v. 17. it is the Law of Creation, or Ten Commandments, which we were under. The Texts speak for themselves. Now in fulfilling this Law, he fulfilled the Law of Mediation, for that required him to fulfil the whole Law of God given to us. He did it not of Himself, and therefore did it as required of the Father; and there-

fore also did it not for Himself: For it was in Pursuance of that Covenant which concerned our Redemption. This Account of Christ's Righteousness, that it is a Conformity to the Law of Mediation, &c. insinuates, that Christ was not under the Law which we are under, or that his Obedience thereto is no Part of our Justifying Righteousness. And indeed it is the professed Design; else it might have been said, that it is a Conformity to the Law of God, given to Adam, and to all Men. With what Sincerity then is it pretended, that his Active Obedience is included in his Passive, except the Design be equally to exclude the latter also? On this Notion of Christ's obeying the Law of Mediation, the new Method very much depends. I shall therefore endeavour to prove, that Jesus Christ obeyed the Precept of the Law for us; And only answer Mr. Clark's Objections, as they lie in my Way, and not follow him Step by Step, which was not the Design of this Undertaking.

1. Jesus Christ did keep and fulfil the very Law of Creation, the Precept of the Moral Law, perfectly, and to the utmost Extent thereof. I enquire not now after the Reason or End of it. (1.) His Nature was every way conformed to the Law, *Psal.* xl. 8. The Law is within my Heart: than which nothing could be more expressive of perfect Rectitude of Nature, and that in Conformity to the Law. He was not born in Sin, as others are *Luke* i. 35. because, not being naturally in Adam's Loins, he was no Head to Christ, who therefore was not concerned in Adam's Covenant,

or the Transgression of it. (2.) His whole Life was absolutely, and in every Point, regulated by this Law; not only all his Actions and Words, but even his Thoughts also. He did never transgress the least Command, in the least thing whatsoever. Did the Law require Love? In him was perfect Love; Sinners find it so. Did it require Innocency? He was innocent. He failed not in any Instance, either by way of Omission, or Commission, 1 *Pet.* ii. 22. Heb. vii. 26. These Things will not be denied. And that the Law which he was under, was the very Law of Creation, the whole Moral Law, and that his Conformity and Obedience thereto was *Idem*, the very same (only with Advantge on Christ's Part) which was found with innocent Adam, and ought to have been found with all his Posterity, is so clear, that I cannot conceive what should be said against it. For when the Rule was the same, and all his Actions squared thereby, his Obedience must needs be the same. Righteousness and Holiness is the very Image of God, and the End of Law. It was lost in Adam; it is in part restored in Believers, Ephes. iv. 24. But in its Perfection it was found in Christ.

2. The Lord Jesus fulfilled this Righteousness for Others, obeyed the Precept of the Law for the Elect. It is said by those of the contrary Judgment *, That being Man, he was necessarily under the Law for himself, and

* I except Mr. Clark, as to this, who excellently proves, That Christ was not bound to obey the Law for himself. Script. Justific. p. 94.

must obey it for himself; and that he was thereby qualified to offer up a Sacrifice acceptable to God, and available for us.

I answer, 1. The Lord Christ was born for us, *Isa.* ix. 6. 'That altho' this legal Obedience 'was required of Christ by the Right of Crea-'tion, when he was become Man; yet because 'he was made Man, not for himself, but for us, 'it was a Part of his Humiliation, Satisfaction, 'and Merit, which God required and accepted 'of him for us.' Amos, Medul. l. 1. c. 21, and 24.

2. He was made under the Law for us. I confess, the Meaning of these Words [for us] neither in the former Head, nor in this, is the same as [in our stead]. But he was neither born, nor made under the Law, for us, altogether for our Sakes, and for our Salvation, unless it were for that End, that he might do something in our stead; that, the Law of God being perfectly fulfilled, Life and Salvation might be purchased for us, which could not be conferred without a perfect Righteousness. He was born, and made under the Law for us, that he might obey, and die in our stead.

3. Take some Scripture Testimony. In *Gal,* iv. 4. We read God sent forth his Son, made of a Woman, made under the Law. Here made under the Law is reckoned as a distinct Act from his being made of a Woman: For indeed, the Israelites, who were born under the Sinai Covenant, were under the Law, not only as the rest of the World, but the Obligation was strengthened by the giving of the Law by Moses. Now Christ was of that

Race, and the Law took fast hold of him, as being a Person responsible, and the Man intended all along by God, when the Law was given (as hath been shewn already); or else it had been a proper Covenant of Works to Israel. So that here is a visible being made under the Law, even Moses's Law, or the Ten Commandments, which did not result merely from his being born of a Woman. And further, tho' Christ, being made Man, were in some sort under the Law, by the Right of Creation; yet I cannot conceive, that he had been under the Law, *in Statu Viatoris*, for eternal Life, for a Right or Title thereto, or in an humbled State, or in any other Sense than Angels or glorified Saints are, or his human Nature, the Forty Days after his Resurrection here on Earth, was, or now in Heaven is, if it had not been for our Sakes, That He, being the Son of God, and Heir of all things, had any less Glory, was altogether for our Sakes. Nor can I think, that he had lived such a Series and Length of Time in Humiliation, Obedience, and Subjection to the Law, and to Men [his Parents] by virtue of it, if it had not been of Necessity, with respect to the great Work of our Redemption. When Herod slew the Infants, he might have been one, and have taken the nearest Way to Glory. Who can say that he was not qualified to have been a Sacrifice?

Lastly, This Clause [made under the Law] has such a Weight and Emphasis in it, that it signifies some special Act of God, whereby he was constituted and put under the Law, in

some further Sense than what was merely natural and necessary. And the End of it is given, v. 5. That he might redeem them that were under the law: He was made under the Curse of the law, and I hope it will not be denied, that that was in our stead: And if he were at all under the Precept of the law for Obedience, then I argue, his Whole being under the law, and Obedience to it, as so under it, is altogether referred to this End [the redeeming of them that were under the law]. And it is yet the more evident, because his being made under the law commenceth, and taketh Date, from his being made of a Woman; so that all he did, his whole life, was as under the law, and in Obedience to it, for our Redemption from it.

Again, Once more look into *Mat.* v. where we have a full and express Testimony to this Truth, ver. 17, 18. Think not that I am come to destroy the law—I am not come to destroy, but to fulfil. For Christ to fulfil the Law, is the same as to fulfil all Righteousness; Mat. iii. 15. which was by doing the Father's Will, and belonged to his bringing in an Everlasting Righteousness for us, Dan. ix. 24 He speaks of his fulfilling of it in his own Person; and as that which was the End of his Coming. Now that which was the very End of his Coming was for us, and was referred to the Justification and Salvation of Sinners, 1 *Tim.* i 15. He gives the Reason of his Coming to fulfil it, *Mat.* v. 18. And that is taken from the Stability, Unchangeableness, and Eternal Veracity, of the

Law: It is so sacred, and agreeable to the Nature of God himself, that Heaven and Earth shall sooner pass away, &c. For God cannot cease to be as holy in his Nature, and therefore must be as holy in the Revelation of his Will, as ever. There is not a Jot or Tittle to be abated. Surely the Ten Commandments are more than a JOT or TITTLE of the law, * and therefore must be intended. You'll say, Who can thus fulfil the law, as not to miss of a Jot or Tittle? Christ tells us plainly, HE came to fulfill it, ver. 17. O blessed Second Adam! And then, when he presently subjoins, ver. 20. Except your Righteousness exceed, &c. is it not plainly to tell us, that he therefore fulfilled the Law, that we might have a Righteousness exceeding that of the Scribes and Pharisees; and that He obeyed for us? The Necessity lay here, it must be so fulfilled, that Sinners might be justified and saved. Again, when he tells us, that He came to fulfil the Law, &c. and then proceeds from v. 21. to expound the Commandments, and shew their Spirituality; is it not clearly to tell us what Law He fulfilled, even these very Commandments, which could in no-wise pass away, but must be thus exactly fulfilled; seeing the End of their being given was Obedience?

One Scripture more I cannot forbear quoting; viz. *Rom.* v. 19. As by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made Righteous. In this Context there is a Comparison

* Nec Apex nec Iota quidem subscriptum.

and Parallel carried on between the Two Adams, as Two Common Heads, and public Persons. How then were we made Sinners by Adam's Disobedience? I answer, By the Guilt of that Act of eating the forbidden Fruit. How came we Guilty? I answer, By the Imputation thereof; he standing for all his Seed. Some will say, we are made Sinners only by the Propagation of a corrupt Nature, which we receive handed down from our first Parents: And so answerably are made Righteous, by the Communication of a holy Nature from Christ. I answer, then it might have been said, By one Man many were made Sinners, and this Word [Disobedience] might have been spared. But it was not only by one Man, but by that very Disobedience. He disobeyed, and all were Sinners thereby, by that Act of his, by that one Disobedience, ver. 18. † 'For as to Corruption of Nature, that 'comes to be a Sin only as it refers to, or is 'connected with, the Guilt of an Act of Sin, 'which caused it. If therefore that Corrup-'tion become truly and properly a Sin in us, 'as well as in him, He must necessarily be con-'stituted a Public Person; representing us in 'respect of that very Act of Sin.—For it is 'not the Want of Righteousness simply, which 'is a Sin, but as relating to a Forfeiture and 'Losing of it, which they are first guilty of 'who lose it.' In like manner Jesus Christ stood up as a Public Person to raise up, redeem, and justify by his own Personal Obedience,

† Dr. Goodwin, Vol 3. l. 1. c. 3. p. 16,

that we might be saved by Another Man's obeying for us. For it is not simply by one Man we are made righteous efficiently as communicating Holiness; but by One Man's Obedience, His Obedience is the Thing: By this we are said to be made or constituted Righteous. But saith Mr. Clark, This Text is to be interpreted by *Phil.* ii. 8. He became obedient unto Death; this being more particular, and that in *Romans* more general. Answer, I take this to be as general as that, and that to be as particular as this; for when the Apostle speaks to the Romans, of his Obedience, and it is no where limited, it ought to be taken without Limitation, as including his whole Obedience, which he performed for us. For as to that Text to the Philippians, if it be limitted to his Death strictly; it will exclude all his Sufferings, Agonies, Reproaches, before his Passion on the Cross. But if you include them; by the same Reason you include all his Active Obedience: For the Expression is [obedient unto Death] not only in Death, but thro' his whole Life, unto Death: That same Principle of Love and Obedience, which acted him all his Life, carried him forth to the last and highest Act of Obedience, the Offering himself to God.

That Christ's Active Obedience was performed for his People, is so well known to be the commonly received Doctrine of Protestants, that I need not stand to prove it. I shall only mention the Testimony of Two confessedly great Men. The one is * Dr. Ames: 'Neither

* Ames. Medul. l. 1. c. 20. § 44. and c. 21. § 23, 24.

'ought (says he) any Part of that Obedience 'which is found in the Humiliation of Christ 'to be excluded from that Dignity and Use '[viz. of Satisfaction and Merit]. Again, in 'Subjection to his Parents, which belongs to 'the Fifth Commandment, he shewed that he 'was subject to the whole Moral Law. (1.) 'Because there is the same Reason of one Com-'mandment, and of all. (2.) Because there is 'no Part of Moral Obedience, which might 'seem more foreign from Christ the Lord of 'heaven and Earth, than Subjection to Men.' The other is † Mr. Clarkson. 'I apprehend it '(saith he) to be a Truth of some Moment, to 'the Honour of Christ, and Comfort of Be-'lievers, and this discovered in the Gospel, 'and asserted by the Community of Protes-'tant Divines, from whom I would not be 'tempted to struggle, and wish others would 'not, upon slender Ground, especially in our 'present Circumstances, wherein Papists make 'so great an Advantage of Stragglers, and 'make it the Matter of no little Triumph, 'when they see any Part of the common Pro-'testant Doctrine deserted by its Professors.' Where he proceeds with great Evidence to shew, that Christ performed perfect Obedience for us, even in our stead; and answers the Objections made against the Doctrine of Christ's Active Obedience fulfilled for us. To which I refer the Reader. In Defence of this Doctrine, see also Dr. Owen on Justification,

† Clarkson's Sermons, p. 236. Fol. Printed 1696.

ch. 12, throughout; which I think is unanswerable.

I would next remove some Objections, and conclude this Head. It is objected, If Christ suffered and satisfied for Sin, there was no Need he should obey the Precept of the Law for us. For if our Sins of Commission are pardoned by his Death and Bloodshed, our Sins of Omission, or Want of Obedience, are also pardoned thereby. But if our Omissions and Failures in Obedience be pardoned together with the other, thro' his Death, then we are reckoned to have done all which the Law requires, and need no other Righteousness. Hence they conclude there is no Need for Christ's obeying actively for us, because all our Comings short are pardoned thro' His Blood.

I answer, It follows not. In every Sin of Omission are Two Parts: (1.) Positive Offence, by a Contempt of the Authority of the Law-giver. (2.) Want of Actual Righteousness, which was to arise out of Obedience. The Death of Christ makes Satisfaction for the Offence, that it may be pardoned: His Active Obedience exhibits that Actual Righteousness. Sins of Omission (I confess) do require Satisfaction, as well as Sins of Commission, seeing they do as truly offend *in excessu*, tho' their whole Nature may seem to lie *in defectu*, in the Want of something which we ought to have. Yet, we are not found Doers, or actually righteous, by the bare Pardon of Sins of Omission. Suffering for Offences of any Kind, is not of the same Nature with doing of what

is required. And tho' a Man suffers for a Fault of Omission, yet it had been more acceptable to have done his Duty. And tho' Satisfaction be given and received for the Offence, yet he is not counted worthy of a Reward which had been due upon Obedience. So that tho' the Offence be pardoned, yet still an Actual Righteousness is wanting, which was to arise from Obedience. Howbeit, if I could give no other Answer, I would say, It belongs to that Abundance of Grace, and the Gift of Righteousness, whereof the Apostle speaks, *Rom.* v. 17. And that there might be such a plentiful Abundance, and that the Law might clearly and distinctly be honoured both in its Precept and Penalty, Christ obeyed the former, as well as suffered the latter.

A main Argument pressed earnestly by Mr. Clark, in the Book before-mentioned, p. 106. is that Christ's Active Obedience can be referred to none of all the Offices of Jesus Christ, neither to his Prophetical, Priestly, or Kingly Office; and therefore was not at all performed by him for us.

I confess Dr. Ames, Med. l. 1. c. 19. § 11. gives excellent Reasons why this Number and Order of his Offices is assigned; from which I would not, neither need to depart. Yet the assigning, and so confining of them, is an Human Thing; at least it would appear so to be, if Scripture-Ground and Reason should lead to assign some Fourth; suppose his Headship (*Ephes.* i. 22.); of which Dr. Goodwin, on *Ephes.* Serm. 36. almost thought that he must have made another Office. There had been

no Heresy in it, if he had. 'I have often had 'many Discussions with myself (says he) 'whether this Relation of Headship should not 'import some distinct Office from those of 'King, Priest, and Prophet, to which Three 'all Divines do reduce the Offices of Christ; 'but I have at last resolved my Thoughts thus; 'That this Relation of Headship doth import 'all his Offices; but with that Peculiarness, 'and with that Eminency, as no other Relation 'in Scripture doth. For we are ruled by 'Christ, not only as a King, by Laws, exter-'nally, but by him internally, as the Members 'by the Head, &c.' So I say, seeing I find Christ's Active Obedience in Scripture, it should make no Hesitation with me, could I refer it to none of his Offices. This Argument therefore is without a Foundation, tho' he builds much upon it. But I depart not from the received Distribution of Christ's Offices: His Active Obedience then belongs to his Priestly Office. Whatsoever he did as Surety, doth so, *Heb.* vii. 22. But this he did as Surety, which I shall by-and-by endeavour to shew.

As to what this Author saith, pag. 107. 'That Christ's Righteousness belongs equally 'to him, in respect of all his Offices; and that 'it no more belongs to Christ to fulfil all Righ-'teousness for us, as Priest, than as Prophet or King;' it is to me altogether surprising, and certainly is a great Mistake, tending to exclude Christ's Sufferings (which beyond Controversy were undergone by him as a Priest) from having any more part in justifying Sinners, than what he did as Prophet or

King; which I think would gratify a Socinian well. But if his Righteousness as Priest (and that only) be a justifying Righteousness, then (perhaps) Mr. Clark was aware, that his Active Obedience, being confessedly of one entire Piece with his Passive, might be included under his Priestly Office.

He further objecteth, There was no such Thing typified by any thing which the Priests did under the Law. I answer, There must have been a Man come down from Heaven, in the Manner that Christ did; if any had been a perfect Type of Him in all Things. And tho' it did not belong to the Priests under the Law to obey for the People, because of the Imperfection of their Priesthood; yet it might belong to Jesus Christ, who is a Surety of a better Testament: And it must be owned the Priests were very imperfect Types of Christ's Suretyship. And why might not Melchisedech be a Type of Christ herein? He is said to be first King of Righteousness, then King of Peace, and Priest of the most High God, *Heb.* vii. Doubtless his Righteousness and Peace, whereof he is said to be King, were a Part of the Glory of his Priesthood; for that is the great Thing, with respect to which the Apostle brings him in. And as these are fulfilled in our Lord Jesus Christ, Righteousness and Peace do not only belong to his Kingly Office, but especially to his Priestly Office; and Peace comes in by Righteousness. Now he is said to be King of them, because there is a Royal Dignity, Sovereignty, and Glory, shed on his Priesthood. Grace reigneth thro'

Righteousness, *Rom.* v. 21. Grace hath erected a Kingdom. So Righteousness and Peace reign by Jesus Christ. His Kingdom is a Kingdom wherein that glorious Righteousness and Peace of his Priesthood are displayed and glorified. So that the Glory of his Kingdom is, that the Righteousness and Peace of his Priesthood have the chief Rule, and bear Sway therein, *Zech.* vi. 13. In which Manner, *Jer.* xxiii. 5, 6. may be interpreted to the abundant consolation of Believers.

And what were the High Priest's Garments, wherein he ministred to the Lord? What was the Meaning of this rich and costly Apparel, this glorious Attire? With the Names of the Children of Israel born before God, and Holiness to Jehovah, written upon the Plate of his holy Crown fastened on the Mitre? It was to signify, as far as could be typed out, the Holiness of the Nature and Life of our great High-Priest, who appeared in the Discharge of his Priestly Office, and now appears in the holy Place as perfect Holiness to Jehovah; and that for his Children, bearing their Names upon his Breast-plate (as it were) and upon his Shoulders. Lastly, What was the Meaning of the Law, even the Ten Commandments, being put into the Ark, and there preserved, but to signify its being kept and fulfilled in Jesus Christ?

But, saith Mr. Clarke, There is nothing of it [Christ's Active Obedience] in the Epistle to the Hebrews, where the Apostle treats largely on the Priesthood of Christ. I answer, If it be not in other Scriptures, it is sufficient.—

But I think he is mistaken. I have already spoken of Melchisedech. And in the same Epistle we read, Tho' he were a Son, yet learned he Obedience by the things he suffered, *Heb.* v. 8. Obedience there is distinguished from his sufferings. I grant it is not expressly said here, that it was in our stead; yet is there mention made thereof, even when he is speaking of his Priesthood. And being made perfect, ver. 9. viz. thro' Sufferings (Heb. ii. 10.); for that was the last and finishing Stroke of his Obedience, wherein all terminated, and was perfected. He became the Author of Eternal Salvation; viz. By his entire and whole Obedience, and Sufferings before mentioned. And again, Such an High-Priest became us who is holy, harmless, &c. ch. vii. 26. There was no necessity the High-Priest under the Law should be such; but the true and great High-Priest must excel them. Nor doth he say [Such it became Him to be] as pointing out only a Qualification for Sacrificing Work: But [It became us] it was necessary for us, on our Account. I take it, that the Purity and Holiness of Christ, both in Nature and Life, are intended in this last-mentioned text, as belonging to Christ in his Priestly Office. It is strange that Men are so sore afraid of too much Grace, of too much Consolation in Christ Jesus!

Our Author hath yet another Argument; viz. 'What Christ did or suffered in our stead, 'we need not do or suffer: But we are still 'bound to obey the Law; therefore he did 'not obey in our stead.' He addeth, 'Be-

'cause he underwent the Curse and Penalty 'of the Law. therefore we need not undergo 'it, but are excused from it: And if we need 'not suffer, because Christ hath suffered in 'our stead; no more need we to obey, because 'Christ hath obeyed in our stead.' Here he subjoins that which is ordinarily the Answer hereto: And it is a good Answer; viz. That as, tho' Christ died in our stead, yet we must die; so, tho' he obey'd in our stead, yet we must obey; but not for the same Ends and Purposes as he did. And we don't suffer to satisfy divine Justice, so neither do we obey to merit Life and Salvation thereby.— Now Mr. Clark's Reply to this (for ought I see) don't at all weaken it. For whereas he saith, 'By Christ's Death true Believers are 'absolutely freed from suffering any Part of 'the Penalty of the Law; that there Death is 'quite of another Nature than Christ's Death; 'that tho' Christ's Death be of the same Na-'ture in a physical Sense, both consisting in 'a Separation of Soul and Body, yet, in a mo-'ral Sense, they are of as different Natures as 'may be.' Is not all this said and supposed in the Answer which he replies to? And is it not hence inferred, that therefore our Obedience may have Place, for a quite different End, altho' Christ has obeyed? Howbeit, he hence concludes, that the Argument still holds good, in regard of Sufferings, that, because Christ suffered, we need not suffer. I deny it, if he speak of Suffering and Death absolutely and materially: But if he mean otherwise (as indeed he doth), that we need not suffer

the Curse, he has returned just no answer at all; but has only said, Believers need not die under the Penalty of the Law, neither do so: And therefore clearly his Consequence is not good, that we need not obey for some other End, if Jesus Christ obeyed for us.

Christ's Obedience respected the Law as a Covenant: Ours, as a Directory or Rule. His Obedience was to obtain a Title to Eternal Life; Ours is for other Ends. Our Obedience ought to be materially the same as his, but not aimed at that End. I only say [it ought to be], for I dare say, notwithstanding our best Obedience, there is need enough that Christ should have obeyed the Law fully.—And there is no Danger here of the same Debt being paid twice; as it would be in part, if Believers suffered penally. Neither our Obedience, nor our Sufferings, are necessary to satisfy divine Justice, to justify our Persons, and obtain a Title to Life. The One appears in the Salvation of Elect dying Infants, and such as the Thief upon the Cross; for whom Christ must needs have obeyed: The other, in the Translation of Enoch and Elijah; for whom Christ must needs have died. Justice could admit all to go that Way (else it could have admitted none), if it were the Pleasure of God. Hence it is we are not under the Law, as Christ was for us, to obey it to that End. For he is the End of the Law [for Righteousness]. As to that Matter of working out a justifying Righteousness, he is altogether the End of it.

II. Jesus Christ suffered the Penalty of the Law, the Curse and Threatening thereof, for us, even the same which was our due.

The Suffering of Christ for us is owned by all professing Christianity: His suffering in our stead, is owned by all except Socinians; save that some, who would not be so accounted, have of late been mincing the Matter, and distinguishing upon this Expression, till they scarce know what themselves mean by it. He died [so] in our stead (say they) as to secure the Honour of God in his Law, that he can go upon lower Terms with us, and accept of a Gospel-Obedience of our own, for a justifying Righteousness. If the Death of Christ was only a Compliance with the Law of Mediation, and not the very Curse of the same Law that we had broken, whatever the Effect of it may be to us ward, or however, in some improper Sense, it may be interpreted to have been in our stead; yet in a proper and strict Sense it cannot be so. An Exchange it is not, however it may be thought to be meritorious on our Behalf, at least conditionally, upon our Obedience, &c. Christ died in our stead, that is (say some) that we might not die.—The Meaning of which, in plain Terms, is, that we might live; but how? By our own Obedience, and fulfilling a Gospel-Righteousness. But this is not dying in our stead properly; that Law and Justice should rest satisfied in his glorious Performances.

The Sacrifices of old were offered in the room of the offender; whose laying his Hand thereon (*Lev.* i. 4. and 3. 2.) signified the

Transferring of his Sin and Guilt unto his Victim. As if he should say, I freely own I have deserved to die, for such and such Sins; But, Lord, by thine Appointment, I bring here a Sacrifice, a poor Beast, to die for me: Accept it in my stead. 'Tis true, these Sacrifices could not do away Sin (*Heb.* x. 1.); but were referred, in their whole typical Nature and Use, to Christ's Sacrifice, through which there is a Real and Eternal Forgiveness, whereof that Political Forgiveness, which was by those Sacrifices, was only a Type.

Again, this Word [for] with respect to Christ's Death, runs thro' the New Testament. To give his Life a Ransom FOR many. FOR the Unjust. FOR the Sheep; and the like †. Whereby nothing less is meant than his dying in our very room and stead. For, he was under the Sentence of Death, and Obligation to die, by the Law, either on his own Account, or on ours: For there is no Obligation to Death, but on Account of some Breach of the Law, and by virtue of the penal Sanction thereof. But it is clear, he that never offended, could not be cut off for himself, *Dan.* ix. 26. Therefore it must be, by coming into our Place, under our Law-Obligation to Death, in our stead and place, 2 *Cor.* v. 21.

III. Jesus Christ fulfilled the Precept, and suffered the Penalty of the Law, as our SURETY. If it be owned that he obeyed, and died, properly in our stead, there will be no great need to dispute this Point. For, that

† Mat. xx. 28. 1 Pet. iii. 18. John x. 15. ch. xi 50, 51, 52. ch. xviii. 14.

he obeyed and suffered in our stead, must needs be founded in the Relation of Suretyship. And let Men take heed how they distinguish here, lest they lose all the Ground and Footing that themselves and others stand upon for Salvation. It is a Doctrine so fundamental, so sweet and comfortable, that it seems strange to me, that any who know the Terror of the Lord, and are truly concerned about the Glory of Christ, and their own Salvation, should once open their Mouths to eclipse the Glory of it. I confess that Jesus Christ is but once called a Surety in the Scripture, *Heb.* vii. 22. but that is sufficient to warrant the Use of that Word; especially when the Thing intended by it is held forth in the whole Scripture.

1. It is objected here, That he is called the Surety of a better Testament; whereas it should seem, if it were the Covenant of Works he were to fulfil and satisfy for the Breach of, in our stead, he had been a Surety of that Covenant, not of the better Testament. I answer, That this better Testament, as here considered by the Apostle, is opposed to the First Testament; viz. that Covenant, or Testament, made with Israel at Sinai; as is declared, *Heb.* viii. And more especially it is the Levitical and Ceremonial Part of that Covenant, which he hath a respect unto in this Epistle to the Hebrews. Now then, there is a Comparison between the Priests after the Order of Aaron, and Jesus Christ: And the Preference in these Words (as indeed in the whole Comparison) is given to Christ, *Heb.* vii. through-

out. It is clearly insinuated here, that the High-Priest under the Law (as a Type of Christ) was a Surety of that Testament. Suretiship then belonged to the Priesthood, and it belongs to Christ's Priesthood; which is a Consideration as great and glorious, as it is sweet and comfortable. So that in the whole Execution of his Priestly Office, he was a Surety for us, and did it as a Surety: And when he was the Surety of the New Covenant, he was not the Procurer of that Covenant, but a Priest ministring to God, not in the way of the Old Testament, which was dedicated by the Blood of others, *Heb.* ix 18—23. but establishing and ratifying a New Testament, by his own most precious Blood. For the Way of those Priests, and that Testament, was to offer the Blood of Bulls and Goats; but the Way of this Priest, Surety, and Testament, is to offer unto God the Blood of his own Dear Son. He is indeed the Surety of the New Testament, to procure and purchase all the Benefits of it; but that must be by obeying and suffering in our stead. So that still he was a Surety for us God-ward, *Heb.* v. 1. and that with respect to the Blessing of the New Covenant, for the Procurement of them; which was done by his great and glorious Obedience, in the Discharge of his Priestly Office.

2. It is said, Christ is a Surety indeed, but not according to the common Notion of it among Men, not a Money-Surety. That is (as I understand it) not by way of Exchange, to lay down the same Price, which was from us due; but to lay down a Price, that might

secure the Honour and Glory of God, as Law-giver, so far, that he might enter upon new Terms with us, and accept of a Gospel Obedience at our Hand, instead of a perfect Law-Righteousness.

Answer. (1.) Thus Christ would be a Surety no otherwise than a Man is so, who, by paying some Part of the Price, procures an exasperated Creditor to accept of a Composition. (2.) Thus he is made a Procurer of the New Covenant itself; which is at once inconsistent with his being the Surety of it, and is nowhere affirmed in the whole Book of God. Now it is strange, if this were Christ's principal Work, to purchase a New Covenant, that it should be no where ascribed to him. But the making a New Covenant is ascribed to the Grace and Will of God, as the only Cause, *Heb.* viii. 8. And those things which are required in a way of Duty on our Part; as Faith, Repentance, &c. tho' these things themselves, as Blessings given and communicated, are Effects of the Death of Christ, yet, as prescribed as Matter of Duty to us, they are not the Effect of his Death. Vid. Dr. Owen on *Heb.* vii. 22. p. 223, 224. (3.) Whereas the Stress of the Objection lies very much against his paying the very same Obedience, and bearing the same Punishment required at our Hand; I have already spoken to the former; and as to his Sufferings and Death, it was surely the same with the Threatening andCurse due to us. It is true, Spiritual Death, in Depravation of Nature, Blindness of Mind, and Hardness of Heart, could

not possibly touch our Lord Jesus, nor can it be supposed so to do without Blasphemy; for this would have destroyed his whole undertaking. Christ was a Sinner only by Imputation, and that not of Necessity, by Adam's Covenant (which is the way that Depravation of Nature comes on us), wherein Christ was not concerned, but by voluntary Susception. Again, Spiritual Death was not any Part of Punishment, by way of Suffering and Pain; and therefore not required to make satisfaction. Nor has it firstly and solely the Nature of Punishment, as if it took its Rise only from the Threatening of the Law; but it has firstly the Nature of Sin, and Contrariety to the Precept of the Law, being a natural necessary Effect of the first Breach thereof; and when it has the Nature of Punishment, this is a secondary Thing, and superadded by God's constitution to its Original Nature. I therefore contend, that Christ bore the same, the *Idem* of the Curse, only as to that penal Evil, which has a relation only to the Threatening of the Law, as a Curse, and not also to the Precept thereof, as a Sin; and which (on that Account) can alone be satisfactory. He bore the same Curse which was due to us; viz. Death, and the Wrath of God; which is the Whole of painful Punishment.

I would be understood, of the Essence and Substance of the Curse. For,

1. It was not necessary that Christ should descend to the Place of the damned; for this is but a Circumstance. I think it may truly be said (tho' I deny not a local Hell) that the

fallen Angels carry their Hell about with them; and also, that Christ sustained the Pains of Hell: In which Sense Calvin (Institut. l. 2. c 16. § 8, and 10.) understands that Article of the Creed [He descended into Hell], and not of the Grave; for then why is it distinguished from being [Buried?]—'It 'was necessary (saith he) that Christ should 'feel the Severity of Divine Vengeance; where-'by he might both undergo God's Anger, and satisfy his Righteous Judgment; from whence also it behoved him to conflict (as it were) 'Hand to Hand, with the Hosts of Hell, and 'with the Horrors of Eternal Death—There-'fore he is said to have descended to Hell, 'when he suffered that Death which is inflicted 'on the Wicked by an angry God.' It sufficeth therefore, that Christ suffered both the Punishment of Pain, and also of Loss. The former is evident. And as to the latter, it is clear Christ sustained the Hidings of the Father's Face from him: As to sensible Enjoyments, and Communion, he was as one cast off. Who can express the Darkness his blessed Soul was in, both in his Agony, and on the Cross?

2. It was not necessary that Despair should take hold of him. Tho' this is a Part of the Misery of the Damned, and of the Second Death; yet it is not (I conceive) essential to the Curse, but accidental, arising from the Knowledge and Sense of utter Inability ever to make Atonement and Satisfaction. In Hell (though it would still be truly Hell) were there any Hope of ever making Satisfaction,

thro' Continuance of Sufferings, that Blackness of Horror and Despair would cease. Now Jesus Christ knew very well, that he should obtain a glorious Victory, make a full Satisfaction, and overcome Death in the Conflict.

3. It was not necessary, that Christ's Sufferings should be eternal. An able responsible Person may pay the same Sum in few Hours, that another's not able to pay his whole Lifetime. The Sufferings of the Damned, even to Eternity, can never make Satisfaction.—They are, to all Eternity, paying the Debt; but Jesus Christ, being the Son of God, having infinite Power, was able to do it at once: For do but consider the infinite Worth and Dignity of the Person, who died and suffered all this for us. It was no other than God incarnate, God in the Flesh. Be astonished, O ye Heavens, at this! How great must be the Value of every Act of Obedience! How unutterable is the Worth of his Humiliation, Sorrows, Sufferings, and Death, tho' fulfilled in so short a Space of Time! For when every Act of Obedience is multiplied by innumerable Millions of Millions, and finite Sufferings multiplied by infinite, who can cast up the Sum total, and tell us what the Product is?

Nay, but then you'll say, We are upon the Rocks on the other Hand; for that which is over and above, in Worth and value, is not the same, but something different, something more excellent. But stop a little, and consider, that the Superexcellency and Worth ariseth not from hence, that it was some other thing, which was paid down to Divine Justice,

than what was from us due; but from the superexcellent Glory and Dignity of the Person paying the same: For from him, it amounts to infinitely more, than had it been from us, it could have done. As for Example, an Act of Love to God, or his Neighbour, in Obedience to the Law, tho' materially the same; yet as from him, it had a Lustre and Brightness upon it, which the Obedience even of Angels hath not,

There is a certain Infiniteness in Sin (*quoad Objectum*), because it is against an infinite God, which therefore brings a Punishment of infinite Duration, because it cannot be satisfied for by finite Creatures: But now comes an Infinite Person, Jesus Christ, whose Dignity sheds an Infinite Worth upon his Temporal Sufferings, and fully recompenceth for that Infinite Duration of Misery that we were to have undergone. So that here are the Temporal Sufferings of an Infinite Person, for the Eternal Sufferings of Finite Creatures. The Sufferings of Christ then, as to the Matter and and Substance of the Punishment and Curse, were the Idem, the same which we were to have been born; that is, He bore and endured the same for a Time, which we were to have endured eternally. For there is nothing worse or more dreadful in Hell, than the Wrath of God poured into the Soul. The Sufferings of Christ's Soul were unspeakable. The Wrath of God due unto us fell upon him. And as to the Matter of Duration, here is *Tantundem*, an Equivalent, and somewhat more prevalent in satisfying.

If it be urged, that Eternity was in the Threatening, [Thou shalt die, i. e. Eternal Death,] and therefore is of the Essence of the Punishment due. I am not greatly solicitous hereabout. For if it be so, it is therefore so, because of the Weakness of Finite Creatures, whose undergoing Temporal Death could not satisfy for sin: But this is fully answered in Christ, whose Temporal sufferings are therefore satisfactory, because he was the Son of God.

The whole World were under the Curse: For it is written, Cursed is every one, &c. *Gal.* iii. 10. 13. But Christ hath redeemed us from the Curse of the Law, being made a Curse for us. He was made the same Curse, which we were under, and are redeemed from. He wrought with his Hands, *Mark* vi. 3. wore a Crown of Thorns; was hanged on a Tree; all the Fruits of the Curse, and visible Tokens of his bearing it, *Gen.* iii. 18, 19. *Deut.* xxi. 23. The sum is, Christ was under the same Law that we are under, and died under the very Curse thereof (and not only under the Law of Mediation, exclusive of the Law we had broken) he sustained the very Wrath of God, which was our due, *Mat.* xxvi. 37—44. c. xxvii. 46. *Luke* xxii. 44. Thus much I shall (thro' the Grace of God), and no more (in this Matter) am I concerned to contend for.

It is therefore truly said Christ died our Death, 'gave his § Soul for our Souls, his Bo-'dy for our Bodies.' 'So great † (saith ano-

§ Clementis Rom. Epist. ad Corinth. § 49.

† Fox in the Book before quoted, p. 46, 57.

ther Author) is the Severity of Divine Justice, as there can be no Reconciliation, unless 'Justice be satisfied by suffering of the whole 'Punishment that was due—And so great is 'the Loving-kindness of the Son towards us, 'that he grudged not for our sakes, to bring 'upon himself this infinite Load of Wrath, 'which our Frailty had never been able to 'sustain.' He also excellently discourseth, that Christ, with all his Works and Benefits, is wholly ours; that all he did was done entirely for our sake, &c. Another later ‖ Author, and a very great Man, I find speaking thus: 'The Satisfaction of Christ doth admi-'rably accord with the Majesty of the Divine 'Government, when the Design was to receive 'the most heinous Offenders into the greatest 'Nearness, and Familiarity with God. A Re-'gression became not the Majesty of Heaven; 'God's original Constitution that connected 'Sin and the Curse, was just. He abides by 'it, reverseth it not: To have reversed it was 'not to have judged the Offenders, but himself.' I conceive, a like Argument may be urged touching Christ's Active Obedience. God's original Constitution, that connected the Precept, and promised Reward, was just: He abides by it, reverses it not: To have reversed it were to judge himself, to gratify the Sinner ‡.

‖ Mr. Howe, second Part of his Living Temple.

‡ Of Christ's suffering the Idem, see Dr. Owen on the Heb. Vol. 2. Exercit. V, p. 80. And his Treatise of the Death of Christ, 4to. 1650.

CHAP. V.

Proving, *That the Righteousness fulfilled by Jesus Christ, in his own Person, in Obedience and Suffering, is that justifying Righteousness, which is equally imputed to all Believers.*

THERE are Three Points that I would speak unto here, in so many Propositions. I. That this very Righteousness of Christ, whereof we have been treating, is a Believer's justifying Righteousness before God. II. That this Righteousness is imputed to all Believers, it is unto, and upon them. III. It is upon them without Difference; so that there are no Degrees of Justification.

I. That this very Righteousness of Christ *(ipsissima Christi Justitia)* usually called his Active and Passive Obedience, is a Believer's justifying Righteousness before God. I have already proved, that the Law must be perfectly obeyed; that Jesus Christ did so obey it, and that as a Surety in the stead of those for whom he undertook: Hence it follows by irresistible Consequence, that this Righteousness is made over to those he died for, unto Justification unless he can lose the End of his whole Obedience, and die in vain. But I must further confirm this Truth.

It is disputed, whether the Righteousness of Christ be only the meritorious cause of our Justification, or whether also it be the Matter

of it? That is to speak plain, Whether Christ has merited, that our own Obedience should justify us; or whether his very Obedience is made over to Believers, to be their Righteousness, in which they stand before God? This is the Point; and it is of no small Consequence, both as to the Glory of Christ, and the Souls of Men. I heartily subscribe to this Truth, that Christ's Righteousness is the meritorious Cause of our Justification. But this is not enough. The Council of Trent (Sess. 9. Cap. 16 Can. 10.) has decreed, 'If any Man 'shall say, that Men are justified without the 'Righteousness of Christ, by which he hath 'merited it for us, let him be Accursed: And 'also if a Man shall say, we are formally right-'eous by that very Righteousness.' Thus a Popish Council has owned the one, and denied the other. But we say Christ's Righteousness is that which justifies, THAT which commends to God, as a Believer's own Righteousness. If this be denied, it leaves room for Man's Righteousness and Works to come in, as much as a Papist, or Arminian, need to desire. Still our Justification may be, nay, must be, by an inherent Righteousness, by Gospel Works (as they call them); which are of late asserted not to be derogatory to Grace, although they be respected as a justifying Righteousness. Christ merited, that we might merit (say the Papists). Christ merited, that our Gospel Righteousness might justify us (say others). And surely this is the highest Effect that can be ascribed to it, to justify us

before God †: And it is to make Righteousness subordinate to ours. They call ours indeed the subordinate. And why so? Doth not the material, being an internal Cause, come as near, nay nearer the Effect, than an external meritorious Cause? So that this is yoking Christ and Moses together, halting between Grace and Works, another's Righteousness, and our own.

It is Christ's Righteousness itself therefore [In that alone let me stand, O Lord, at thy Judgment-seat, before thy dreadful Tribunal!]: And hence it is called, the Righteousness of God, *Rom.* i. 17. which being a general Text, I may (according to Mr. Clark's Rule) explain by one more particular; viz. 2. *Pet.* i. 1. The Righteousness of God, and our Saviour Jesus Christ. This Text explains all those New Testament Texts that speak of the Righteousness of God; it is Christ's Righteousness, who is God and our Saviour. And why the Righteousness of God? *Rom.* i. 17. Because the Righteousness of Men is insufficient. And why a Righteousness revealed, but because it was another's? For our own is known by Nature, and is never said to be revealed. But this heavenly Righteousness is altogether above Sense and Reason; and therefore, if it is not revealed, Men are always disputing against it. And why revealed to Faith, from one Degree of it to another? Even because Faith itself, *credere*, or any Work whatsoever, is not that which justifies; nor can any thing else take it in, and close with it.

† In the Judgment of Dr. Owen, on Justific. c. 1. p. 332.

Again, It is called the Righteousness of One Man, *Rom.* v. 18. Not of many, but of One. And also a Righteousness brought in, *Can.* ix. 24. Which therefore was not in the World before. But as the First Adam brought in Sin, so the Second Adam, Righteousness; to which I think this Phrase hath Respect. It is a Righteousness brought in for others. For the Prophet is speaking of the Work of Redemption to be fulfilled by Christ; and he was to do these two Things, (1.) With respect to Sin: To finish, make an End of, and make Reconciliation for Iniquity. (2.) To bring in an everlasting Righteousness, for the Justification of poor Sinners. Again, it is a Righteousness imputed, *Rom.* iv. 6. And lastly, a Righteousness which is unto all, and upon all, that believe, *Rom.* iii. 22. Surely, these Texts import no less, than that it is the Righteousness of the Lord Christ himself, which God hath provided for the Justification of his Elect.

It is objected, If we are justified by Christ's keeping and satisfying the Law, then are we justified by the Law, and the Works or Deeds therof, contrary to the Apostle, *Rom.* iii. 20. Answer. If they own Christ, as the meritorious Cause of Justification, and if there were any Satisfaction to the Law in what he did or suffered, still it follows, so far as we are justified by his Righteousness as performed to the Law, we are justified by the Law, the Sense of this Objection. But in whatsover Sense the Apostle excludes the Law, and the Works thereof, he doth wholly and fully exclude it. Again, they themselves who object this, say that Christ

is our legal Righteousness; but * take away with the one Hand what they give with the other. And They also are for Justification by Works of a Law, that is the New Law, which Fallacy the Apostle never thought of, but intended to exclude all Works whatsoever, as belonging to the Old Law: For he opposeth Working to Believing. Working would be a Righteousness of a Man's own performing; but Believing is on another. To him that worketh, &c. *Rom.* iv. 4. he don't say, in Obedience to the Old Law, but that Works at all for Justification. For Abraham, whose Works are excluded, was a Believer. So *Rom.* i. 16, 17. And if by Grace, then it is no more of Works, of any Works †: They are so directly opposite in this Matter, that they can't stand together. So that clearly he excludes the Deeds of the Law from any Interest at all in our Justification, even all our own personal Obedience. To seek Righteousness in another a perfect Obedience of Christ's performing, is quite another thing. But these things cannot be understood, unless by the Teaching of God's Spirit.

Nor do I fear to say, that the Righteousness whereby Believers are justified is the most exact legal Righteousness in Heaven or Earth, as performed by Christ. But it is not his Righteousness or Obedience to the Law, which the Apostle intends to exclude; God forbid! but our own. For certain it is, the

* Tullii Paulin. Justific. p. 117.

† This text Dr. Tulley calls Malleus operum justitiæ, Paulin. Justifc. p. 122.

Law revealeth no other Righteousness than that which is our own; nor doth a natural Man know of any other. But a Righteousness of Christ's performing, tho' in obedience to the law, is revealed only in the Gospel; *Rom.* xvi. 17. A Righteousness answering the Law, made ready to our Hand, is the highest and most glorious Gospel-Discovery, and is therefore (in the Sense of the Apostle) not a Justification by the Law, or Deeds thereof.

A Second Objection is this, If the very Righteousness of Christ is imputed, and that wherein we stand before God, then are we as Righteous as Christ is Righteous. Answer.—And what then? Supposing this to be so; where is the Hurt? Must we let go a Truth so well established in Scripture, because of a pretended or real Absurdity urged against it? If it be a real one, it cannot follow from any Scripture-Truth, if it be only pretended, we need not be concerned at it; let them that choose it, thrust away Christ's Righteousness from them, for fear they should be as righteous as He, I dare not do it. Take then the Righteousness of Christ, as performed to the Law, in the human Nature as our Surety; and I see no Danger to say, that Believers, who have that Righteousness upon them, are as Righteous as He in the Eye of the Law.—*Is he clear from all Condemnation by the Law! Is he complete and perfectly Righteous according to the Commands thereof? So are they in him, *Col.* ii. 10. Nor are such Ex-

* See Mr. N. Mather's Two Sermons on Rom. iii. 22.

pressions altogether unknown in Scripture.— He that doeth Righteousness, is righteous, even as He is righteous, 1 *John* iii. 7. And, Because as He is, so are we in this World, chap. iv. 17. Which Places, I think I could shew, have some Respect to Justification. And if they be true in any other Sense, they are more so in that. John xvii. 23. 26, And hast loved them, as thou hast loved me. Is not Christ eminently the Father's Beloved? Yet there is a Sense wherein He hath loved them, as He hath loved him, John xvii. 23. that as he is accepted, so are they accepted, and that in him: For it ariseth from their Union, mentioned in the same Verse.

But that there may be no Derogation from Christ, He hath the Preference. (1.) In that there was an infinite Worth and Value derived from his Godhead, to all the Acts of his Obedience. This is set to Christ's Account. We are not infinitely righteous when that Righteousness is made ours. For if you take it abstractly, as performed in our Nature, by the Man Christ Jesus, so it is a finite Righteousness. And the infinite Worth mentioned before issues in an infinite Well-pleasedness in the Heart of God himself, and is laid forth in the Justification of many thereby. (2.) In that, as Mediator, he hath a Righteousness peculiar to himself, arising from the Discharge of the Work of Mediation. And hence, though it is the Righteousness of the Mediator that is made over to Believers; yet it is not the mediatorial Righteousness*. For the Obedience of Christ

* See Mr. Mather's Two Sermons, p. 4, 5.

had a twofold Respect: It had a Respect to the Law of Mediation, which was between the Father and him, and which he was under; and it had Respect to the Law which we had broken, and which he was made under for our Sakes. In this latter regard only it is made over to others. (3.) In that this very Righteousness whereby we are justified, is originally His: He fulfilled it, and not we.—The whole World was guilty of Adam's first Sin, and are Sinners thereby; yet it was he personally committed the Fact, and destroyed the whole World, which no other did. So Christ alone wrought out this Righteousness by himself, and justified many. This shall be sacred to thee, O Jesus, and this shall be to thy Honour, for ever and ever! Joshua is marvelous fine, when his own filthy Garments are taken away, and Change of Raiment given him, *Zech.* iii. 4. 5. (4.) The Fulness of Righteousness, and justifying Grace, is in him, and no where else.

I might have argued from the Parallel of the two Adams, further to shew, that the very Righteousness of Christ is a Believer's justifying Righteousness: But I shall have Occasion to touch it under the next.

II. That this Righteousness is imputed to all Believers, it is unto and upon them. The Way in which it becomes theirs is by Imputation. This I take to be the Doctrine of Protestant Divines, as with one Consent, till, of late, Disputations have been raised about it, and the Word [imputed] has been excepted against. I cannot persuade myself, that this

Doctrine was professed, and urged by our Reformers rashly, or in too great a Zeal against the Popish Doctrine of Works; nor yet, that the Body of Protestant Divines of greatest Piety, and penetrating Judgments, were at unawares led into the Mistake: Nor can this Doctrine be relinquished without giving up the Cause to Popery again, in the Article of Justification*.

It matters nothing in how many Senses the Word [imputed] may be used; the Meaning of it here is clear and evident, if we compare it with the Imputation of Adam's Sin to all his Posterity, and with the Imputation of our Sins to Christ.

1. Compare it with the Imputation of Adam's Sin to all his Posterity. *Rom.* v. 12, 13. Death passed upon all Men, for that all have sinned. Hence it follows, Infants have sinned, for they die. Death passeth upon them, not for any personal Sin of theirs; but it is to be resolved into that immediately foregoing, By one Man Sin entered into the World, and Death by Sin. This then is the universal Law; where Sin is, there Death comes, and no where else. It is therefore in the Force of the first Man's Transgression, in whom all have sinned, as in the Margin. And may be read, † In him in whom all have sinned.

* The Article of Justification being lost, all true Christian Doctrine is lost with it. LUTHER.

† The Antecedent being understood in the Relative; as Luke vi. 34 [to them of whom]; John x. 36 [him whom] Rom. ix. 15. 2 Cor. ii. 3. [from them of whom]; and very frequently with and without Prepositions in both Numbers; which relieves the objection about the Distance of the Antecedent.

Ver. 13. For until the Law Sin was in the World, but Sin is not imputed where there is no Law. I take the Apostle's Argument to stand thus: Where there is no Law there is no Sin imputed: But Sin was imputed before the giving of the Law [viz. on Sinai]: Therefore there was some Law by which it was so imputed. Now this was the Law given to Adam, and transgressed by him. So that (1.) The Sin which was imputed, spoken of in this Context, is another Man's Sin, that is, Adam's. I need not contend whether it is that only.—It is enough, that that is included. For he speaks of Sin which entered by one Man, and by virtue of which, Death passed upon all, Infants not excepted, as we see daily, who doubtless are intended in ver. 14. which demonstrates Adam's Headship as a public Person. (2.) The Imputation is the Charge of another Man's Sin, by virtue of some Law, wherein both Head and Members, Father and Children, were comprehended. All Men were concerned in one Convenant, in one Law, in which Adam stood for all. The Breach and Transgression of the Law is reckoned to them all, and all are accounted Transgressors in the Offence of one, who was legally and virtually * all Men. Hence (saith the Apostle) v. 15. Through the Offence of one [not of many] many are dead. Ver. 16. The Judgment was by one to Condemnation. Ver. 17. By one Man's Offence Death reigned by one. Ver. 18. By the Offence of ONE, Judgement came upon all Men to Condemnation. Here's not

* Omnes eramus ille unus homo.

only a Propagation of Sin from Father to Child, but clearly a Law-charge of his Sin upon All, by virtue of a Public Capacity that he stood in *. And if Men will argue against the Righteousness or Justice hereof, it is but to open their Mouths against God, and dispute his Proceedings.

2. Compare it with the Imputation of our † Sins to Jesus Christ. These do mutually illustrate each other, and the one cannot be denied without the Overthrow of the other. The Imputation of our Sins to Christ is founded in his being made under the Law, and his being accepted of God in our stead. It is true, Christ was under the Law by the Father's constitution, and his own voluntary Susception, which were Acts of the highest Gospel-Grace; otherwise the Law could not have reached him, to impute Sin unto him; but, being under it in our stead, it charged Sin upon him.

It will be said then, Did God dispense with his Law, which required personal Obedience, and threatened the Man himself who sinned with Death? I answer, God, of his Authority and Wisdom, put Christ in our stead; he had a Way for it; and then Christ was the Person. Thus he dispensed not with the Law ‡ in any of its Precepts; but only admitted another to do and suffer what the Law required of us. In this he acted as above the Law, but receded not from it. Christ was made under the Law,

* Adam was a Type of Christ who was to come. Rom v. 14.

† Isa. liii. 6. 2 Cor. v. 21.

‡ See Reynolds on Ps. c. 4. p. 449. and 450. 4to.

put in our Place, in the most express Manner imaginable. The Law suffers no Wrong, God loses no Glory, by this Exchange: Nay, when he was the Son of God incarnate, who was thus under the Law for us, how is the Law magnified, and made honourable! *Isa.* xlii. 21.

Here then we may take the Measures of what is intended by the Imputation of Christ's Righteousness. As it is the Sin of another, which is imputed to all Men, tho' they had not personally committed it; so the Righteousness of another Man, even Christ, is imputed unto many. And as it was in the Virtue of Adam's Public Capacity, that the Law charged his Sin; so by virtue of Christ's Public Capacity, God imputes his Righteousness. Again, Sin imputed to Christ was the Sin of others, not his own; so it is the Righteousness of another, not our own, that is imputed for Justification. And as it was Grace that accepted Christ in our stead, that our Sin and Punishment should be on him; so it is Grace whereby his Righteousness is accepted for us, and put upon us. Lastly, As Christ's Substitution into our Place is the Foundation of the Imputation of our Sins to him; so also, of the Imputation of his Righteousness unto us. For when Christ was a Surety, and common Person, engaged to satisfy, the Debts of his Elect must needs be put on his Account: And that Satisfaction being made in our stead, nothing can hinder the Imputation of it, in the appointed Time and Way.

The Learned and Judicious Mr. Clarkson

disputes, '* That the Acceptance for us of 'Christ's Righteousness, as performed in our 'stead, is all which is meant by Imputation— 'The Imputation of that which is good, is 'called the accepting it for us; as the Imputation of that which is evil, is called the laying it to our Charge, 2 *Tim. iv.* 16.—When a 'Friend pays a Ransom for a Captive, if it be 'accepted for the Captive, it is imputed to him,' &c. Other Things he discourses there so nervously, that I think are fully satisfying, and not capable of an Answer: To which I refer the Reader.

It is objected; If the Obedience of Christ were performed for us, so in our stead, as if we had done it, where is Imputation then, any otherwise than if we had done it? And if it is all one as if we had done it, then are we reputed to be our own Saviours. Answ. This is the perverse disputing of Men of corrupt Minds. It doth not follow that we obeyed in our own Persons, but only that we obeyed in him; that he obeyed for us in our stead; not we for ourselves. And it is all one as if we had done it, only in point of Privilege; the Law and Justice of God taking it for a full Payment on our behalf; and not as to the Honour or Pre-eminence arising from personal Performance, which belongs to Christ only.

All the Writings of the Reformers, and of the greatest Divines after them, do testify that they have embraced this Doctrine of Imputation of Righteousness.

* Clarkson's Sermons, p. 232.

'My Opinion (saith * one of them) of Christ's 'Righteousness, is this: We have all sinned 'in Adam, without our own Consent and 'Works; and we are loosed from Sin thro' 'Christ, without our own Works or Deserv-'ings—Thro' Adam, his Sin was counted for 'our own; through Christ, his Righteousness 'is imputed to us for our own.' See also Luther on *Gal.* ii. 20. and on c. iv. 4.

'Verily (saith † another) whosoever, reject-'ing the Righteousness of Christ, whereof I 'speak, leads us aside unto any other manner 'of Righteousness, I say, that he pleads not 'for Righteousness, but against it; and doth 'not undertake the Defence of the Law of 'God, but is a professed Enemy of the Grace 'of Christ and his Cross, and therefore doth 'not open, but shut up, all Passages of true 'Salvation, and all Gates and Doors of divine 'Grace'. And elsewhere, As Christ was made 'Sin, so are we made Righteous: But Christ 'was not made Sin, by inherent Sin; therefore 'we also are not made righteous, by inherent 'Righteousness.' And from *Rom.* v. he disputeth (p. 18.), 'As the Sin of one, Adam—so the 'Righteousness of Christ is imputed to all his 'Posterity, viz. that believe in him; tho' they 'did not obey with him.' And very liberally he uses the Word [Imputation]; which Men begin now to be afraid of.

* John Frith, a Martyr in the Reign of King Henry VIII, against Rastel, p. 49.

† Fox, Author of the Book of Martyrs, against Osorius, p. 7.

'The Sons of the Papacy, (as this same Au-
'thor observes, p. 266.) do in no-wise endure
'this Imputation. Why so? Andradius, to-
'gether with Monhemius, and the Colognists,
'think it an unworthy thing, that any Man
'should be called righteous by another Man's
'Righteousness, * which is not inherent in
'himself. Tiletanus cries, that it is more than
'absurd, and that it has not been heard of in
'the World, that that can be the true Form of
'any thing, which is not in it. As if a Man
'should call Cicero courageous, with the Cou-
'rage which is not in himself, but in the Mind
'of Achilles †.

Nor does Mr. Baxter ‖ speak less offensively
when he says, 'It is not only false, that the
'formal Righteousness of Christ is made our
'formal Righteousness; but it is as impossible
'as that the Accident of one should be form-
'ally the Accident of another. The Righte-
'ousness of Christ is considered materially and
'formally. It is our material Righteousness
'in the Sense before explained, that is, the
'meritorious Cause of our formal Righteous-
'ness. They who assert it to be our formal
'Righteousness, are altogether ignorant what
'they say, and what is the Form of Righteous-
'ness: And as the Papists have irreconcilably
'alienated the Reformed from them in no way
'more than by obtruding the Impossibilities

* Acts iv. 27. Against thy holy Child Jesus, Herod, Pontius Pilate, with the Gentiles, &c.

† Vid. etiam Davenant, in Col. ii. 10. p. 196.

‖ Method. Theol. Partis 3. c. 27. p. 322.

and Contradictions of Transubstantiation, as an Article of Faith, upon the Churches; so also, some erroneous Protestants have rendered the Papists irreconcilable to us in no way more than by setting forth these impossible and absurd Things, concerning imputed Righteousness, as a most necessary Part of the Gospel. This erroneous Opinion has its Original in many from an ill Understanding of the Union between Christ and Believers, &c.

I confess we are not to adhere to the Judgment of the Reformers, nor of any Man or Men whatsoever, in every Point; we should be improving the Doctrines delivered to us by them from the Scriptures, and going forward; but when Men are deserting those very Doctrines which the Foundation of the Protestant Churches was laid upon, in Opposition to Popery, and seem inclined to a † Reconciliation, in many Doctrines of greatest Importance; this looks to me very sad, and is a great Argument of a woeful Degeneracy, and also Presage of some further Scourge from the Synagogue of Rome, unless the Spirit of God recovers us.

II. I am to shew, That this Righteousness of Christ is upon all them that believe without Difference; so that there are no Degrees of Justification, either as to different Persons, or as to the same Person at different Times.

The Scheme which the new Methodists

† Mr. John Humphrey has a Pamphlet intituled, The Middle Way between Protestant and Papist, in a Paper of Justification, honoured with the Names of Mr. Baxter and Dr. Manton.

have laid, leads to the contrary Opinion: For when our Justification (according to them) is by our Gospel-Works, or sincere Obedience; and when it is certain that one Christian goes beyond another, in Grace and Obedience; hence it will follow, that either he that is weaker is not perfectly justified; or else he that is stronger has something over and above, beyond what is required by this new Law; or there must be Degrees in Justification, as there are in Sanctification, it must be a gradual Work. If something in us (I say) be the Matter of our Justification, as Faith, Sincerity, or whatsoever else; of Necessity, according to the Measure and Degree thereof, such will be the Measure of our Justification. And whereas that is imperfect which they call our Gospel-Righteousness, our Justification will unavoidably be so. Nor do they fear to own it; but plainly * say, That our Justification at present, while we are in this World, is but partial, imperfect, and incomplete; and that we shall not obtain full, complete, intire, and final Justification from all the Effects of Sin, until the Day of Judgment.

But now, in Opposition hereto, I shall endeavour to prove, 1. That the weakest Believer is justified as fully as he that is strongest. 2. That both are already fully and completely justified.

1. That the weakest Believer is justify'd equally, as he that has the most Faith of all. I take this to be expressly affirmed, in *Rom.* iii. 22, 23. There he asserts, that the Righte-

* Mr. Clark in his Book forementioned, p. 18.

ousness of God, which is by Faith of Jesus Christ, is unto all, and upon all them that believe. What needs any Man more? Hence the Saints are Priests to God; being cloathed with this priestly Robe, the Righteousness of Christ, † they are cloathed with the Sun. And they are not only some, but ALL, not only stronger but weaker Believers, unto whom this Righteousness is imputed and applied: For there is no Difference. Every Believer has equally the Advantage and Benefit of that Righteousness. There is no Difference in the Righteousness itself; it is the Righteousness of God: Nor in the reality of its Imputation, it is unto all, and upon all, &c. nor in the Means of our receiveing it, which is by the Faith of Jesus Christ; neither therefore in the Effect, viz. Justification. Ver. 23. For all have sinned: They have therefore no Righteousness of their own, but do all alike need another's Righteousness. And as they have sinned in Adam without Difference; so they who believe have a Righteousness without Difference in Jesus Christ.

For the further Proof of this Point, I shall only mention what might be enlarged on. (1.) It has already been proved, that it is the very Righteousness of Christ itself, which is imputed to Believers. And if so, that Righteousness being unto, and upon all Believers equally, the Effect thereof in Justification must needs be the same. They who have the same justifying Righteousness upon them,

† Rev. xii. 1. compare Mal. iv. 2.

must needs be equally justified therein. (2.) The Nature of Faith in all Believers is the same. *2 Pet.* i. 1. To them that have obtained like precious Faith with us, in the Righteousness of God and our Saviour Jesus Christ. All Christians had not like strong Faith, equal Degrees of Faith, with the Apostles; but the weakest Believer had, and has, like precious Faith. (3.) The Privileges which all Believers are possessed of, are always spoken of as without Difference. Justification; *Acts* xiii. 39. All that believe are justified. True, one Man believes more strongly, steadily, firmly: What of that? If the Word of God be true, All that believe are justified, and that from all things, &c. And what can be more? Adoption; *John* i. 12. To as many as received him; this is the Property of all true faith, even the weakest; To them gave he Power to become the Sons of God: Not only to strong Believers, but to All who receive him, in equal Manner. Lastly, Eternal Life, in the Beginning of it, and a Title to the highest Enjoyment thereof. 1 *John* v. 11, 12. *John* iii. 16. So that this Notion of a gradual Justification is contrary to the whole Scripture, and by that one may judge of the Doctrine which leads to such an Opinion.

2. That every true Believer is perfectly justified. For, what is the Meaning of an incomplete, imperfect Justification? Imperfect Obedience we know in ourselves, and imperfect Holiness we know to our Sorrow, which shall indeed be perfected at Death and Judgment. But an incomplete Discharge from Condemnation, what is the Meaning of that?

Is it a Discharge, or no Discharge? Incomplete Pardon, and Acceptance with God, Is it Pardon, is it Acceptance, or not? An imperfect Title to Salvation, will you call it a Title, or no Title? If it be incomplete in God's Account, it is next to none. When God saith, He that believes is justified: Shall the Meaning be, he is half justified, or shall be justified at the Day of Judgment? When God saith, There is no Condemnation, &c. Shall the Meaning be, there is no complete Condemnation, only some Danger of it, till a Man has wove thro' the Web of imperfect Obedience? Surely the Apostle did not triumph in vain, *Rom.* viii. 29, 30. upon that Ground, that whom God did foreknow, he also did predestinate; and whom he predestinated, he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Here Justification is inseparably connected with Calling. Whosoever is called, is also justified. Heaven and Earth may be shaken sooner than these immoveable Pillars can be shaken, or justled out of their Place. Again, every justified one shall be glorified. Not glorified first (as Men are at the Resurrection, *Phil.* iii. 21. when some say our full Justification is to be.) but first justified, then glorified. Hereon he makes that bold Challenge, Who shall lay any thing to the Charge of God's Elect? Ver. 33, 34. There is no Charge, no Indictment, which is valid, to be brought in against them. Imperfect Justification is but cold Comfort for a Believer; it is no Cordial of Christ's preparing, who would

have the Joy of his Disciples to be full, *John* xv. 11.

But why will they have our Justification to be incomplete? Because truly the Terms of the new Law are not altogether fulfilled. God will first see how we persevere, ere he justifies. When Christ is excluded, and something in ourselves made our justifying Righteousness, it must needs be thus. But all the lower Links of this blessed Chain, Calling, Justification, and Glorification, which are in Time, do hang upon, and flow from, an eternal Predestination, an immutable Foreknowledge. Again, These two, Justification and Glorification, are put so close together, as if nothing came between; whom he justified, them he also glorified: It is true, the Holiness and Obedience of adult Believers comes between: But God having such an an Hold of them whom he justifies; and the Covenant of Grace being so ordered in all things and sure; and Justification being a full Title to the Whole of Salvation; the Holy Ghost, for our strong Consolation, has joined them thus together; whom he justified, he glorified, they are secured of Glory, 1 *Pet.* i. 5.

CHAP. VI.

Proving, *That Faith is not the Matter of our Justification, nor meritorious Cause of it; but is used therein only as an Instrument, not as a Work:*

IN treating of Faith in this great Point, I would shew, 1. That Faith is not our Righteousness, which either by itself as a

Work, doth justify, or together with any other Gospel-works whatsoever. 2. That Faith justifies only as a Means of receiving the Lord Jesus Christ, and his Righteousness; *i. e.* merely in Relation to its Object.

1. Faith is not our justifying Righteousness, by which alone, or by itself, we are justified. For,

I. This would pervert the true Notion of Justification. Our Justification were not then by Imputation of another's Righteousness; unless it be by imputation of two Righteousnesses, and those infinitely different from each other. But certain it is, that Christ's Righteousness, and another Kind of Righteousness, cannot stand together in our Justification.—If Christ be our Righteousness, Faith is not. And hence they who would have Faith and Gospel-Works to justify, do seek to debase and pervert those † Texts where Christ's Righteousness is spoken of; referring them to his kingly Office only; or interpreting [God's Righteousness] to mean only a Way of his Appointment, and that is by our own Righteousness; or teaching that Christ's Obedience has procured, that ours should be accepted in Justification. All which do greatly derogate from, and abase Christ's Righteousness, making it to have a servile Work and Use. For thus our own Righteousness and Gospel-Works, come nearest us in our Justification; and the Righteousness of Christ is only procurative, that these should justify us.

II. To make the very Act of believing to

† Such as Jer. xxiii. 6. Rom. v. 19. Phil. iii. 8, 9, &c.

justify, destroys the true Nature and End of Sanctification also. Sanctification, or at least some Part or Branch of it, would be our justification, or Justifying Righteousness. So that here would be a confounding of those two great Points. It doth not satisfy to say, that Justification is the Acceptance of this Faith, or whatsoever else in us, to be our Justifying Righteousness, and declaring a Man righteous thereupon: and so differs from that wherein he is declared righteous: For then, altho' Justification and Sanctification would thus have a notional Difference, yet they differ only as Justification and Justifying Righteousness; and still Righteousness and Sanctification are made to be the same Thing, absolutely the same, contrary to 1 Cor. i. 30. Who of God is made to us—Righteousness, Sanctification; where they are clearly distinguished. Justification is an Effect of Righteousness, but it is of Christ's Righteousness. His Righteousness is ours for Justification; and besides that, he is made Sanctification to us. Sanctification is a Work in the Soul; Justification is an Act of God towards it, thro' the Righteousness of Christ put upon it.

III. This Doctrine perverteth the true Nature of Faith, in the matter of Justifying.—For, whereas it is opposed to the Law, and to all Works, it cannot itself be transformed into a Work, and stand as such in our Justification. It is clearly the Design of the Apostle Paul, in mentioning of it, to exclude all Works in this Matter. But now if Faith itself be made our Justifying Righteousness, it is a-

mere Work, and is of the Law; and opposite to the Design of Grace, and the Righteousness of Christ, as much as any thing else.—And let Men give what Account they will, or can, of Faith, unless it be a Resting and Trusting in another for Righteousness, and in the Righteousness of another performed to our Hand; and I'll venture to say, it is of the Law, and is a Work; and will oppose it, as a mere legal thing; for it is conformable to the Righteousness of the Law: The Man that doth these things shall live by them. But take Faith as it looks out to Christ, seeks Righteousness in him, rests there alone; and thus, The Just shall live by Faith, in and on another; or else he doth not live by Faith, whatsoever he lives by. Dr. Goodwin puts this Question, 'Whether it be the Act of 'Faith that justifies,' or that is accounted a 'Man's Righteousness, when we are said to be 'saved thro' Faith*?' He answers, 'Surely no: 'For God might have taken Works as well; 'if he would have taken it as an Act, he 'might have taken any Act, Love itself.'—And I'll hint here, That Love has a greater Excellency in it, even than Faith†. As they both belong to our Sanctification, Love is the greater; and indeed was too great for God to use in our Justification, when he intended to magnify Grace. But those who would admit Faith itself, as a Work, to justify, let them keep out Love, and other Works, if they can; but one thing is, they go not about it. Had the Apostle intended to bring in Works with

* Goodwin on Ephes, Part II. p. 301. † 1 Cor. xiii. 13.

Faith, he would not have opposed Faith to them all, and in express Words have excluded them. 'There is this Reason (proceeds the 'Doctor) lies in the Bottom of my Spirit 'against it, besides all that else the Scripture 'has against it, that if when I go to God to 'be justified, I must present to him my Believ-'ing, as the Matter of my Righteousness, and 'Christ's Death only as the Merit of it, what 'will follow? Two Things clearly to me: '(1.) That the Heart is taken off from looking 'upon the Righteousness of Christ wholly, 'and diverts to its own Righteousness in the 'very Act of Believing for Righteousness, and 'presents that to God which the Scripture is 'clear against—(2.) Every Man that will be-'lieve to be justified, and go to God, and say, 'Lord, justify me, must then have an Evi-'dence that he hath Faith; for how else can 'he present that as the Matter of his own 'Righteousness? Now Millions of Souls can-'not do this; they were in a poor Case, if 'they should be put to it. The Apostle saith, 'It is of Faith, that it might be sure, &c. If 'Justification had been founded on the Act of 'Faith, it had been as sure on Works as Faith: 'For that Faith which draws out an Act of 'Love, is as apt to fail as that Act of Love.— 'But here is no Uncertainty, while I believe 'to be justified by the Righteousness of 'Christ, but my Faith is swallowed up there. 'Tho' I may doubt of my Faith relying on 'him; yet I have a sure object, I have a sure 'Matter, to represent to God for me. Where-'as if believing were that I had to represent

'to God to be justified by, suppose my Faith 'fail me, I have not a sure Matter of Righte-'ousness to represent to God. The very 'Object that Faith believes on, is a Contradic-'tion to this, that the Act of Faith should be 'the Matter of my Justification.' So that verily the true Nature of Faith is destroyed by this Opinion; for it is made to turn aside from its Object, and turn in unto itself for Justification; and so doth not give all the Honour unto Christ its Object, which is the Nature of true Faith.

It is objected, that the Apostle saith, Faith is imputed for Righteousness, *Rom.* iv. 5. 9. I answer, It is the Object of Faith that is intended. It may not be understood of Faith in such a Sense as to exclude its Object. I grant, It is not absolutely and adequately the same, as if it were said, that Christ is imputed for Righteousness: But thus, God looks upon them that believe as righteous as if they had kept the whole Law, not for their Faith's sake, but upon the Account of that Righteousness which is apprehended thereby. Faith is said to be imputed, because in believing the Soul has the Benefit of a perfect Righteousness, unto and upon him, which he had not before Believing; and not because Faith is that Righteousness. It is Christ received by Faith, Christ believed on. He who owns, that Faith presenteth Christ's Obedience to God for Acceptance and Justification, must grant the Whole, that it is Christ himself believed on who justifies. Our Saviour some-

times useth that Expression, Thy Faith hath saved thee; thy Faith hath made thee whole, *Mark* x. 52. *Luke* vii. 50. Who would now impute so much to Faith, as to derogate from Christ? To whom all the Praise of the Healing Virtue, and of Healing itself, was due.— Yet it cannot be denied, that the Mercy and Benefit was conveyed in a Way of Believing, and was not enjoyed before.

Further, As it is not Faith itself, by itself, which justifies; so neither is it Faith together with any other Gospel-Works or Performances. It is all one in this matter as to the Honour of Christ concerned therein, whether Men say, it is Faith pregnant with good Works, and as the Principle of them all (so that they are virtually included), or whether they admit them as actually performed. And some are sufficiently bold to assert, that Gospel-Works in our Justification are not derogatory from Grace; and that the Apostle never intended to exclude them: So that conversion itself, and the good Works following thereupon, shall justify a Man: For Faith (they say) is the same with Regeneration, and the new Creature; or, as some express it, an Owning of, and Consent unto, I know not what, baptismal Vow; the very same with Christianity. But I have this against it, that hereby the Covenant of Grace is transformed and turned into a Covenant of Works. Nor will the plausible Name of a Gospel-Law, and Gospel-Works, salve the Business. It is a Law still, and they are Works still; it is a new Covenant of Works, and therefore not of Grace,

Rom. xi. 6. Which Doctrine, that you may see it to be altogether Popish, and the same which was opposed in the first Reformation by our Protestant Divines, I shall lay before the Reader some Passages of a Discourse of Dr. Barnes upon this Head [Only Faith Justifies before God]. † 'But peradventure (saith he) 'here will be said, that Paul condemneth the 'Works of the Old Law, but not the Works 'of the New Law. Are you now satisfied in 'your Conscience? Think you that you have 'well assailed St. Paul's Argument?—Think 'you that you shall be thus discharged before 'God? If you do, then go boldly into the 'streight Judgment of God with this Evasion; 'and doubt not, but there you shall find St. 'Paul as stifly, and as strongly, against you, 'and your New Works, as ever he was against 'the Jews, and their Old Works—What 'Works can you do or devise, that be good, 'which be not in the Old Law? Ergo, he 'speaks of all manner of Works; for the Law 'includes all Works that ever God instituted. 'The highest and best—of all Works, be the 'Works of the Ten Commandments ‡: And 'these be the works of the Old Law, and can-'not justify, after your own Saying [meaning 'the Papists]. Now what Works have you of 'the New Law, other than these?—But now 'grant that there be certain Works of the New 'Law, which be not of the Old; yet you can-'not prove, that these shall justify. For there

† Dr. Barnes was a Martyr in the Reign of King Henry VIII. This Discourse is bound up with the Works of Tindal and Frith. See 228, 229. Fol.

‡ Opera Decalogi.

'can be no more Goodness in [any] Works, 'than were in Works of the Old Law; for 'they were to God's Honour, and to the Pro-'fit of our Neighbour. What Goodness can 'Works have more? And yet you grant that 'they cannot justify: How then shall your 'New Works justify? Blessed St. Paul dis-'putes against them that were * christened, 'and had both Works of the Old Law, and al-'so of the New; and yet concludeth he, that 'Christ alone was their Justifier. Mark his 'Argument, If Righteousness cometh of the 'Law, then is Christ dead in vain. As he 'would say, If the Law help to justify (for 'that was the Opinion of the Jews), then is 'not Christ alone your Justifier. If he be not 'your Justifier alone, then is he dead in vain '-- For he will have no Helper. Now will I 'take this Argument of St. Paul, and likewise 'dispute against your New Works. If New 'Works do help to justify, then is Christ dead 'in vain, &c. Wherefore no manner of Works, 'whether they be in Faith, or out of Faith, 'can help to justify. Nevertheless, Works 'have their Glory and Reward; but the 'Glory and Praise of Justification belongs to 'Christ only.' He disputes also from *Rom.* iv. 4, and with many other Arguments *shews*, that Works have no hand at all in justifying; but Faith alone in Opposition to them all. It is true, Faith is the Principle of all Obedience; but none of that Obedience is in the least interested in our Justification.

II. Faith justifies only as a Means of re-

* Baptized.

ceiving the Lord Jesus Christ, and his Righteousness; it is spoken of Faith merely in relation to its Object. If this can be made good, then all the Disputes that Men raise about the Ingredients and Acts of Justifying Faith, are rendered useless at once. If Faith justify as our Gospel-Righteousness, then indeed there is no doubt but † Assent, and Consent, Knowledge, Choice, Affiance, and Obedience (with perhaps Twenty Things more) are included in it. But if Christ be our Righteousness in very Deed (which I hope is proved) then Faith can justify only as an Instrument; and its Act is receiving and trusting in that Righteousness of Christ. So that the Meaning of Justification by Believing, is only this; (1.) That no Unbeliever is personally justified. (2.) That a Soul is justified personally, not by Christ absolutely, but by Christ applied. (3.) That the Spirit applieth Christ in the Work of Faith, and Faith is that whereby Souls do receive Christ, and his Righteousness, *John* i. 12. *Col.* ii. 6. And when it has this Use, it is that whereon God will pass a legal Act of justifying, and, according to revealed Rules in the Word, account a Man righteous as cloathed with that Righteousness which it receives: For it is the Nature of Faith to give away all the Glory from the Creature to the Son of God.

A little further to explain this Matter: If you take the Latitude of Christ's Work and Office as Saviour, he hath other Offices be-

† Clark of Justifie. p. 57.

sides his Priestly, and other Work besides the bringing in Righteousness; yet it is not the Discharge of his Prophetical, or Kingly Office, that justifies, but his Performances as our great High-Priest (Nothing detracting from his other Offices). So now, Faith has other Acts, and Works other Ways, besides dealing with Christ in his Priestly Office, by Receiving and Trusting; yet it is no where else that it seeks Justification, nor any other way that it justifies; nor doth this detract from its Usefulness in other Points.

Men may also dispute, that these and those things are necessary as Preparations to all Acts of saving Faith; and doubtless Hearing the Word is so, and the Spirit's Working thereby: They may also speak † of such and such Acts of Faith, as necessary to an Act of Trust and Affiance: But, after all, it may be not many will deny(that God may make a saving Turn in the Heart of a Sinner under one Sermon, or by some one Expression thereof. That he hath done so, I can prove; and that he often does so, I no way doubt. Also that trusting in Christ is as early an Act of saving Faith as any other, I am persuaded.— The contrary Opinion overturns the Order given by Christ, *John* xvi. 8, 9, 10. Conviction of Righteousness, which respects the Priesthood of Christ, goes before Conviction of Judgment, which respects his Kingly Office. Righteousness is the thing that suits a guilty perplexed Sinner. And Victory over Sin and Satan, which is meant by [Judgment],

† Clark, p. 59, 60.

is a sweet and suitable Discovery, when the Soul hath spy'd the Way of Justification; for this is the next Thing the Heart is concerned about. Thus naturally does a Saving Trust in Christ work unto Holiness. Also that a Saving Conviction of a lost and miserable State, is necessarily contained in the Work of Faith, and doth precede all Acts of Believing (or else that a Soul would not come to Christ), is to me very clear. But they who make Faith and inherent Holiness to be a Gospel-Justifying Righteousness, either have not seen, in a saving Manner, their altogether lost and miserable State in themselves (as having neither Righteousness nor Strength), and their absolute Necessity of Christ, and his Righteousness alone, or else the inward Experience and Practice of their Souls is contrary to their avowed Opinions; which latter, Charity inclines me to hope.

But I say, if it be agreed in what Capacity Faith justifies, whether as our Gospel-Righteousness or no, the Dispute about what Act of Faith it is that justifies, will fall of itself. But that Faith is not our † Gospel-Righteousness; and consequently, that it is only receptive of a Righteousness by God's Appointment for Justification; I give these Reasons:

1. What else can be the plain Meaning of such Expressions, without putting them upon the Rack of Tropes and Figures, of Christ's bringing in an Everlasting Righteousness,

† Mr. Clark, p. 64. maintains, that Faith is our Gospel-Righteousness, whose Arguments I here intend an Answer to, by turning them upon himself. Compare this Answer with his Book.

being the Lord our Righteousness, and by his Obedience shall many be ‡ constituted righteous, but that he himself is our whole and entire Righteousness? That as the Law requires, so the Gospel exhibits a perfect Obedience: Wherefore Faith is only a Receiver in this Matter.

2. Because the Apostle frequently opposes Faith, and Works of the Law, in this Case.—As *Gal.* iii. 11, 12. *Rom.* iii. 27. For certain it is, that Faith as a Work is required in the Law, *Mat.* xxiii. 23. and it is opposed to the Law, only in the Matter of Justifying, only as to trusting in another's Obedience. The Law saith, Do this and live; but the Gospel saith, Seek Righteousness wholly in another by Believing. This is a Way indeed which the Law knew nothing of.

3. Because it is not only called the Righteousness of Faith, *Rom.* iv. 11. but Righteousness revealed to Faith, *Rom.* i. 17. which therefore could not be Faith itself; and Righteousness BY Faith, UNTO all, and UPON all, that believe, chap. iii. 22. that is, by Faith sought after, seen and received, *Heb.* xi. 7. *Gal.* ii. 16, 17. *Acts* xxvi. 18.

4. Because there is no New Law, no Rule of Righteousness whatsover, requiring only sincere Believing and Obeying, and not perfect Doing. Therefore Faith cannot be a Gospel-Righteousness, for that it bears Conformity to no such Rule. Obedience was to

‡ The same Word is used, Acts vi. 3. and vii. 10. 27. It doth not signify a certain physical Operation, but a legal Constitution, an Act of Power and Authority.

be performed to the Law for Justification; for that was, and cannot cease to be, the Rule and Standard of all justifying Righteousness: Now nothing is done in the Gospel to debase, but to honour and magnify the Law; neither doth the Gospel come commanding and calling for a Righteousness for Justification, but revealing a Righteousness ready wrought out, *Rom.* i. 16, 17. and v. 17. If it requires a Righteousness to be wrought by us, I would fain know, how it comes Revealing a Righteousness, and that to Faith, which it would not do, but to natural Conscience, if it were the Way of Works?

5. This Truth is exceeding clear from the Apostle's Discourse in *Rom.* x. from ver. 3. to the 10th †. He charges it on the Jews, as their great Sin, that they did not submit to God's Righteousness, but went about to establish their own; it is a Thing Men may go about to do, but can never bring about. Any thing that is a Man's own is opposite to this Righteousness of God. For (saith he) Christ is the End of the Law, the perfecting End thereof as a Law, the abolishing End, as it was a Covenant, for Righteousness, or unto Righteousness, the bringing in of Righteousness, which is the Issue of the Obedience; To every one that believes; for so it is received, and that is God's Way of making it over. And hereon it is that he gives that Description of the Righteousness of the Law, and of Faith, which follows: wherein he shews, it is not by

† Of all Texts in the Bible, Mr. Clark chose the wrong one when he would prove his Opinion by this.

ascending nor descending, by fulfilling the Law, and satisfying Justice ourselves, but by believing in what another has done. For with the Heart Man believes unto Righteousness, unto the Enjoyment and Possession thereof.

6. Because there is but one rule of Righteousness, and so but one Sort of Righteousness before the Tribunal of God, and that is the Righteousness of his LAW. But as this is performed either by ourselves, or by another for us; so it is with respect to us, and the Manner of its being ours, distinguished into legal and evangelical, the Righteousness of the Law, and the Righteousness of Faith; because the one is by personal Performances, the other by Christ's fulfilling the Law for us, which is made over to us by Faith therein. Now these are two vastly different Ways of being righteous, the one known in the Law, the other revealed in the Gospel. Whoso is wise, shall understand these Things.

So that we are righteous either by doing, as Adam in Innocency; this is legal, whether it be more or less; for that makes but a gradual Difference: Or else, Righteous by Believing; viz, in Christ's Righteousness, which is upon us thereby, and whereon we rely by Faith, and so are accounted righteous! this is evangelical.

Bring Christ then, and his Righteousness, to God in the Arms of Faith, and thou hast a greater Treasure, than when Faith is pregnant with Ten thousand good Works. For Christ is to them that believe † the greatest Treasure,

† 1 Pet. ii. 7.

d their own Works and Duties Dung in Comrison of him ‡. Remember that Word, *Hab.* 4. ‖ Behold, his Soul, which is lifted up, is t upright in him: But the Just shall live by s Faith. Faith in Christ is the best Gospelncerity, and where that is not, under a Shew Humility, that Man's Soul is lifted up; oud of his own Righteousness, he scorns to re upon another's; but where Faith is, the ul is emptied of Self, and abased.

I cannot allow this to be only a Subtlety, or ce Speculation §, which has no Influence on the Practice, one way or other; viz. hether a Man holds Faith to be the Matter his Righteousness and Justification, or only e Way and Means, or the like. For the forer is clearly for Faith to set up as Copartner least with Jesus Christ, and overthrows the ue Nature of Faith, and the End of Gospel-Vorks. I marvel, after this Author had disuted so much, he should come off so coldly. t seems to me, he hardly durst venture his wn Soul on the Foundation he had laid for thers. It is a vastly different Thing for Faith o lay hold on Jesus Christ, and present him o the Father, as our alone Righteousness, beore that dreadful Tribunal; and for it to ome, and present itself as a Righteousness beore the Throne, together with the good Works hat flow from it. Yet this is the very Case: And if this is not practical, there is nothing n this World, or with respect to another, which is so.

‡ Phil. iii. 8.
‖ Observe the Opposition.
§ As Mr. Clark asserteth.

From all that has been said, it is clear, tha Faith can by no means be any meritorio Cause of our Justification. The Papists a cribe something of Merit to Faith and Work Most Protestants disown the Name; but tho who are for Federal Conditions seem to me t retain the Thing. In the Covenant of Work there could be no other Merit, than what wa so by virtue of Promise, † made to the Perfor mance of Duty. This may not be admitte in the Covenant of Grace. Some tell us th Apostle Paul excludes only meritorious Work But they consider not, that if Faith as Work, or proper Condition, be admitted, it i meritorious; for the Thing promised *is due* when the Condition is performed; and tha therefore Works are excluded, because if the were admitted they would bring in Merit ‡.

But I have already exceeded my designe Bounds, and only add, It is best of all wit them who know by Experience, what Faith is; they will not be so solicitous what Nam to call it by, but to live upon, and to *live unt* the Son of God; this is all their Desire, and all their Salvation.

THE CONCLUSION.

THE Way of Justification by Christ's obey ing the Law, and bearing the Curs thereof in our stead, not only magnifies th Grace and Love of God; but also his Faith

† Meritum ex Pacto.

‡ Rom. iv. 4. Debt there is the Apostle's Word for Merit.

fulness and Justice in his Law. An Abatement of what was strictly due, which the Doctrine of the New Law asserts, tho' it may seem to have much of Grace in it; yet it is dishonourable to the Law, and the Truth and Justice of God therein. Further, the Necessity, at least, the Certainty of Sanctification and Holiness, is more effectually secured in this Way of Christ's Obedience in our stead, than in the other Way: Because here it is made the sure Purchase of Jesus Christ, and therefore eventually must needs be the Effect thereof, *Tit.* ii. 14, Moreover the Grace of God in the Gospel teaches Believers to deny Ungodliness, &c. ver. 11, 12. Nor is that Grace savingly known where it is otherwise.

A Work of Renovation and Sanctification of the Holy Ghost is of absolute Necessity to all who shall be saved. Nor is any thing intended contrary thereto, when we contend for the Imputation of Christ's Righteousness, and Justification thereby. Such a Work of the Spirit is, I say, necessary, not unto Justification; for Justification includes our Title unto Heaven: But necessary unto the Possession of the heavenly Inheritance. It is no Part of our Right or Title thereto, but pertains to our Meetness and Fitness for the Enjoyment thereof. I cannot persuade myself, that God should give Heaven and Glory upon our fulfilling the Condition, be it what it will, *Deut.* ix. 4, 5.— That which gave the Title at first, is all we claim it upon at last, and hold it by for ever. Something further may be required unto the

Enjoyment in a way of Preparation for the Holiness of that High and Holy Place, for the immediate Enjoyment of the Holy, Holy, Holy Lord God. Holy Communion, holy Work and Employment, are altogether disagreeable to the Unholy Unsanctified ones; nor are they capable of it. It is true, Believers are but in Part sanctified; but they groan to be freed from Sin, and made perfectly holy.

Further, Sanctification is to the Soul the Passive Evidence of his Title to Heaven; the Spirit himself is the Active Evidence thereof: So that they who have no Meetness for the Inheritance will be found at last to have no Title to it. There are some who speak of being justified by Faith from a Charge of Infidelity; by Repentance, from a Charge of Impenitency; by Sincerity, from a Charge of Hypocrisy: The Sum is, at this Rate, we are justified by Sanctification, from a Charge of being unsanctified, and by every Work and Duty, from a Charge of Non-performance.—Surely, this is very uncouth Doctrine among Protestants: For it proposes unto us Justification to be obtained in a Way of Pleading what is in us, in Answer to a false Charge brought in I know not by whom. A false Charge it is in the Main, as to every Believer: And if in some Things it is not so, his Justification is by fleeing for Refuge to Jesus Christ. Let us remember how the Pharisee came off with his Pleading; he pleaded Performance against a Charge (perhaps) of Non-performance. The Publican had nothing to plead but Mercy, and went home justified, the other

unjustified: And so will every one succeed that takes the same Course. Gospel-Justification is not by pleading what we have done, to shuffle off a Charge; but by owning the Charge of the Law, and fleeing to the Obedience of Christ. Moreover, To account a Man a Believer, or penitent, or sincere, who is so, this is not gracious Imputation: But what is due, and what the Nature of the Thing requires: Nor does it more belong to Justification, than for God to account a Saint in Glory a perfect Saint. For Justification is God's Acceptance of an ungodly Sinner, as righteous in his Son, *Rom.* iv. 5.

I would hope the Meaning of some may only be, that Sanctification also is necessary unto Salvation; that we must be made holy, or shall not be eternally happy. But I wish they spake more of it as a Work of the Spirit of God; and not as a Performance of ours, having the Nature of a pleadable Condition. It is true, a Soul that is renewed by the Spirit of God, is thereby enabled to live upon Christ, and so to live to him; and this is the infallible Effect of what Christ hath done for us.

Some there have been, and those (I confess) sound Divines, who have used the Terms of Commands, Threatenings, and Punishments of the Gospel: But that they did not mean thereby to introduce any New Law, or establish another Righteousness than that of Christ, is clear from that of Dr. Owen, who sometimes used these Terms: 'That [Duty] which (saith he) 'in respect of Motives unto it, the Ends of it,

'with the especial Causes of its Acceptance 'with God, is evangelical; in respect of its 'original Prescription, Rule, and Measure, is 'legal. When any can instance in any Act 'or Duty, in any Habit or Effect of it, which 'are not required by that Law which injoins 'us to love the Lord our God with all our 'Heart, Soul, and Mind, and our Neighbour as 'ourselves, they shall be attended to.' Owen on Justification, p. 534. Therefore, although Christians ought not to fall out merely about the Use of Names and Terms where there is Soundness of Judgement; yet where it is otherwise, and a New Law, and Justification by Works, are introduced, the Difference is not about Words.

People may be much imposed upon by such a plausible Way of arguing, Does not God accept of the Performances and Services of his People, tho' there is much Weakness and Imperfection in them? Should God stand upon Perfection, how sad would it be for us! Who should be saved? for who comes up to this? Will not he overlook the Weaknesses and Imperfections of his People, if there is Sincerity of Heart? Answ. (1.) The Services of Believers, done in Faith, are accepted; but are not the Ground of the Acceptation of the Person, but follow it. They are the Object of Acceptance, but not the Cause why the Person is accepted. They are accepted, but not to the End of Justification, nor doth Justification consist therein; but is freely by Grace, through the Redemption of Christ Jesus, *Rom.* iii. 24. God had respect first to Abel,

hen to his Offering, *Gen.* iv. 4.; See *Mal.* iii. 3, 4. (2.) Our Services are accepted in Jesus Christ, as well as our Persons. I say, both our Persons and Performances must be wrapped about in his most perfect Righteousness, that they may be accepted. And tho' God does not find a perfect Righteousness in us, yet he finds this in Christ, else he could not bear with our Weaknesses and none could be saved.

Lastly, Did these New Methodists own, (1.) That Christ suffered under the same Law which we were under, as properly bearing the Curse thereof, and not only under a mediatorial Law to procure a new one for us to obey for Justification; (2.) Did they own, that Christ's Obedience, not our own Faith and Gospel-Works, takes the Place of what we were to have done under the Covenant of Works, which required perfect Obedience; and that his Obedience is the Matter, and not only the meritorious Cause, of our Justification; even though they ascribed not a distinct Efficacy to the Active Obedience, but gave to the Passive what we give to both; there were more Reason to bear with them, than at present there is; and their Scheme were much better than at present it stands. O that God by his Spirit might enlighten them thus far to amend it! For the Path of the Just is as the shining Light, that shineth more and more to the perfect Day, *Prov.* iv. 18. But when, according to their present Scheme, they bring the Obedience of Christ to so narrow a Com-

pass as that of his Sufferings and Death, and that also to a somewhat instead of the same, or the very Curse of the Law for Sin; and then allow it no other Use in justifying, than to procure. that our imperfect Obedience and good Works should justify us; this is to rob the Son of God of almost all his Glory, both as to the Obedience performed by him, and the USE thereof as to us.

End of Part I.

THE PREFACE.

HAVING in the former Part defended the unalterable Nature of the Law as a Rule of Duty, and of Righteousness, and the Everlasting Gospel, from being a New Remedial Law: In this Part I endeavour to defend some Branches of Gospel Doctrine, and the Usefulness of the Law to Convince of Sin. Wherefore I have continued the same Title to this Part, which at first I only intended for the former.

When it is the very Design of the Gospel to advance the Grace and Righteousness of the Lord Jesus: I confess, I am most afraid of those Errors that detract from his Honour and Glory. But I no way doubt there are who seek a Shelter for Licentious Practices, in Doctrines and Opinions, that may give a Countenance thereunto. Howbeit I dare not call all those Antinomian Doctrines or Opinions, which may be, by corrupt unsanctified Nature, abused to evil Practices; for then the whole Gospel is Antinomianism. Nor is there any doubt but the Doctrine of Eternal Election may be as much abused unto Liberty, as that of Eternal Justification. A Heart under the Power and Influence of the Grace of God, though under some Mistakes about the Name and Definition of Things, will be in no Danger of turning the Grace of God into Lasciviousness.

That a Believer is complete in CHRIST, that his Sin is covered from God's Eye as a Judge, and that he hath a full Title to Eternal Life, and shall never perish, is the strongest Cord of Love to engage the Heart to Holiness where it is believed. But those who know not God's Way of accepting first the Person, and then the Performance; but think that Performances must go first, as Conditions of the Acceptation of the Person, do stumble at the Stumbling-stone, and take all Free Grace (for they know no otherwise) to be an Enemy to Holiness, because it throws down the Degon of Self-Righteousness.

I have divided this Part of the Work into Three Sections. The First treats of Justification as to the Article of Time: and finds some Truth in what is pleaded for Justification before Faith, as well as maintains a real Justification before God by Faith.

As to Justification from Eternity, I have endeavoured to weigh and answer the strongest Arguments that are brought for it; but do own that some Judicious and Holy Men have written in Defence or Favour of it. Nor is there any doubt, but if what they took to be Justification, were so, it was from Eternity. Those who own the Imputation of Adam's Sin to all his Posterity; and Actual Condemnation by the Just Sentence of a Righteous Law for that and their own Personal Transgressions, and that it is GOD's Transient Act in Time that completes his Justifying Act to the Sinner; can have no hurtful Meaning in their Abstract Idea of Eternal Justification. Yea, they must needs own a Justification in Time, as real as that Condemnation by the Law, which is all that need be urged as unto Forbearance and Brotherly Love.

But some others under the Countenance of Great Names, not rightly understanding their Meaning, nor how to state these Great Points, unadvisedly take them up, and run up and down to teach others, not well knowing what they say, nor whereof they affirm; exclaiming against Confessing of Sin, and asking Pardon for it; crying down Self-Examination as needless and fruitless; Allegorizing the Scriptures quite beside the Intendment of the Holy Ghost; turning all into one common Road; not balancing the Doctrines of Grace, with other necessary Points, as the Evil and Danger of Sin, the Necessity and Usefulness of good Works in their Places; despising the Form of sound Words, as it has been received by the Protestant Churches, since the Reformation; over-valuing their own Light, especially in this Point, That their Justification was as complete, tho' not so evident, before Faith, as it is at or after Faith; Undervaluing others, both Ministers and Christians, as Dark and of a Legal Spirit, that run not their Length. Many Good People are misled

with some of these Things: And Others give too clear Evidence of the Ill Influence their Principles have into their Practices, whilst they dishonour that Free Grace which they do in Words so much cry up.

Free Grace is indeed the most precious Thing in the World; tender and dear to every one that believes: And it is in its utmost Freedom, Glory, and Inconditionality, that I venture to maintain it against the Asserters of Conditional Justification. But I would do Justice to all the Parts of Truth. And herein I was not willing to content myself with raising a Cry of Antinomianism (as the Manner is) against such Opinions; but was willing to consider in what Sense they are held, and with what Arguments defended.

It is sometimes urged against Justification from Eternity, That a Decree to Create may as well be called Creation, as a Decree to Justify may be called Justification. But those who plead for such Eternal Justification, don't argue so much about a Decree to Justify: For so far as there was a Decree to Justify in Time, So far Justification was not from Eternity: A Decree makes it Future. But they argue from certain Eternal Acts in God, which They take to be Justification itself. This Point is argued in the following Discourse.

Ordinarily those who have pleaded for Eternal Justification, have held there was not the like Reason as to Sanctification; because the former was an Act in God, towards Souls; and the latter a Work of God upon Souls, which therefore required a Subject in Being. But now Some seem to set Sanctification upon the same Foot: And indeed it is so as to the Purpose of God, and his Promise in CHRIST: Yet I think we ought not to speak of Sanctification from Eternity, or that we are Sanctified from all Eternity. This has not ordinarily been contended for: Yet it may be so, if Men go upon that Ground of the Gift in Christ before the World began. But I should take this to be exceeding impertinent. Howbeit, this Difference is Observable, about the Works of the New Creation in all the Parts thereof, there was a Covenant among the

Divine Persons from everlasting, and a Promise in CHRIST, which I don't find concerning the Work of the first Creation.

It is necessary to advertise the Reader, that when I have used the Term [Eternal Justification] I intend it *a parte ante*, as from Eternity: *For a parte post*, it unto Eternity: Blessed be God, Justification in itself, and in its Glorious Effects is Eternal! As Redemption is *Heb.* ix. 12. Nor do I deny that as in its CAUSES, tho' not in its Self, it hath been from Eternity.

In the Second Section I defend the Offer of Christ in the Gospel to all indefinitely unto whom he is Preached; the Use of Exhortations and Motives, as well fetched from the Law for Conviction, as from the Gospel for Encouragement. In this I have respect to what has been of late advanced by Mr. Joseph Hussey, now Pastor of the Church in Cambridge.

The late Book of this Learned Man hath been the Subject of much Discourse. I think it may have its Usefulness in many Things for Refreshment and further Light. Yet I by no Means approve the Manner of his handling Mr. Hunt, and think it were not difficult to retaliate: But I am far from any such Thought or Design. Should Jesus Christ be as strict and severe with Him, in every Word and Phrase, as He has been with his Brother, I am apt to think, He must retract much more than his Gospel-Feast. Nor was it worth his while to have launched forth to such a Length oft-times in mere Trifles, either in a palpable Mistake of his Antagonist, or where a little Candor might have put a fair Construction.

His Opposition to the Systems is not managed with that Deference and Regard to the Judgment of so many Godly, Grave and Learned Authors, as it ought. I divide the Difference between Him and Them. Their Method is good in teaching us as Men: And his perhaps is preferable, Teaching us as Christians. (1) Their Method is good, Teaching us as Men. And as the Apostle, in another Case I may say, That is first which is Natural, and afterwards that which is Spiritual. The System-Authors teach Truth concerning

e Nature, Persons, and Perfections of God; in which they draw their Light from Scripture-Revelation, nd not from Nature only. It is true, sticking to the atural Order of Things, there are some Truths (it ay be) they don't discover: Yet they have not exluded or opposed those Truths, which they have not xpressly included. If under the Article of Creation, ey treat not of CHRIST's Hand therein distinctly; et under a suitable Head, they prove his GODHEAD ereby. And if when treating of the Divine Persons ey don't expresly speak of the Man Christ: Yet nder the Article of the Mediator, they shew that he as made Man, whom before they had proved to be OD. And how any in Reading of them should conpue ignorant Doctrinally of Christ's Manhood, is to e a Mystery. The Doctrine of the Trinity must be aught Distinctly from that of the Man Christ. We ust be careful not to insinuate the Existence of any reature in God from Eternity. (2.) Mr. Hussey's Method of Teaching and Studying God in Christ, and ixing the Doctrine of the Mediator with that of the ivine Nature and Persons of God, is preferable to hat of the Systems, when we are to be taught as hristians. I abstract here from his Notion of the Man subsisting in God from Everlasting. I was umbled at his Opposition to the Systems in teaching he Article of the Trinity, without mixing the Doctrine of the Man Christ in that very Article: But hen I understood that he made the Doctrine of the Holy Trinity above and before any Doctrine of Christ Man; that he allowed an Abstract Consideration of he Trinity as absolutely Eternal, to found the Doctrine of the Mediator upon; and that his Meaning was, That we must Ascend these Heights through CHRIST the Mediator, as in whom alone God is Revealed, the Offence as to this ceased. The Doctrine of the Nature, Persons, Perfections, Decrees, and Works of God, ought to be Studied and taught in and thro' Christ. It is true, the Doctrine of the Nature, Persons, and Perfections of God is in the things themselves above and before all Consideration of the

Man and Mediator Jesus Christ: Yet we must learn them of the only Begotten Son, who hath revealed the Father. In him the Glory of God shines forth; and the clearest and only saving Discovery of God in his Persons and Attributes is made. And as to the Divine Decrees, they are all Purposed in Christ Jesus our Lord, *Eph.* iii. 11. God aimed at the Glory of his Son in All of them. And as to his Works of Creation and Providence, Christ, God-Man, has the Glory of them in Scripture. The God of Jacob, who is the HELP and HOPE of a poor Sinner, must be He who made Heaven and Earth, the Sea, and all that therein is. *Psal.* cxlvi. 5, 6. Yea, and BY Him and FOR Him (who is GOD's dear Son and our Redeemer) were all things created, *Col.* i. 13, 14. 16. So that when we know Jesus Christ, we must go over again with all our Knowledge of God, yea and of ourselves, that we may know all more spiritually.

I advance to one Point more in Mr. Hussey, and that is, of Local Motion, or Interpreting the Phrases of Christ's coming down from Heaven, of the Human Nature or Man Christ; together with his Opinion of the subsisting of the Man in God from Everlasting, and his Pre-existence in the Times of the Old Testament. How he will explain his Subsistence and Pre-existence, is best known to himself. I shall content myself with this, *Existentia est id quo unaquaque Res stat & reperitur extra Causas producentes.* Existence is that whereby every thing stands forth, and is found out of its producing Causes. The producing Causes of Christ's Humanity were the Creation-Work of the Holy Spirit, and the Seed of the Woman. The Man Christ did not stand forth out of these Producing Causes in the Times of the Old Testament. As to the Members of his Body Natural it might be said, as yet there was none of them, *Psal.* cxxxix. 16. There was not the Substance of his Human Body, according to what He said after his Resurrection, Handle me and see, for a Spirit hath not Flesh and Bones as ye see me have. Whatever real Existence or Pre-existence short of this may be disputed for, is trifling (especially

to amuse the Vulgar with such things) and contributes nothing to explain those Phrases of Christ's coming down from Heaven; which are more intelligibly explained by the Real Pre-existence of Christ's Human Soul, which the Bishop of Glocester has contended for. I confess I fall in with neither of them.

Christ's coming down from Heaven as Man, which Mr. Hussey, with some Pains, and for so many Pages, maintains, must suppose an Actual Pre-existence of the Man And unless Jesus Christ had a human Nature before his coming into the World, and so came down from Heaven into the Womb of the Virgin by an Elapse, he has carried his Arguing too far upon this Point, and has given Occasion to think, that this is his Opinion.

CHRIST came down from Heaven, (1.) As to the Original of his Humanity. When God had fixed a Law and Course in Nature for Men to come into this World, viz. by Generation; and yet brought his First-begotten into the World another Way, beyond all that was in Nature, by the Holy Ghost sent down from Heaven, and over-shadowing the Virgin; He may truly be said to come from Heaven. When others are of the Earth Earthly; He is the Lord from Heaven by his high and glorious Descent, 1. *Cor.* xv. 47. (2.) As to the Right He had to Heavenly Glory, from the first Moment of his coming into the World. He need not have been under the Law, in a Humbled, Obeying State; but by virtue of the Hypostatical Union, He was the LORD and HEIR of HEAVEN. So that He did truly empty himself, *Phil.* ii. and lay aside his Glory, as truly as if the Humanity had been a Million of Years in Heaven, and then had come under that Abasement, (3.) When the Father prepared Him a Body, *Heb.* x. 5. God the SON came down, assumed it into Union with Himself! came down and dwelt in this Tabernacle, which God had pitched for Him, *Heb.* viii. 2. *John* i. 14. As truly as GOD is said to come down on Mount Sinai, and on the Tabernacle of old, and in some higher Sense.—

This I take to be the most famous and eminent Sense of CHRIST'S coming down from Heaven.

Such Texts therefore are more easily and genuinely accounted for in the common Way than in Mr. Hussey's. And other Texts will not admit his Interpretation. For then how is CHRIST of the Seed and Family of Abraham and David? How is He the seed of the Woman? Our near Kinsman? Partaker of the same Flesh and Blood as we, if he really pre-existed to his Incarnation! I grant, that Christ as Mediator was set up from Everlasting in the Covenant between the Divine Persons; That all things were MADE for Him considered as God-Man; That he sustained Person of God-Man, and was reputed as such by the Father, while as yet he had not taken our Nature; and That he had Secret Glory with the Father before the World began. These Truths contained in Mr. Hussey's Discourse may perhaps have made some farther Discovery of CHRIST to some Believers than they had seen. But a Boundary is wanting, and Occasion is given to Error in this Point of his human Nature. I cannot here but recommend that Discourse of Dr. Goodwin's, Of the Knowledge of God the Father, and his Son Jesus Christ, vol. II. part 2. From whence, that Mr. Hussey received Light as to what is excellent in his Book about these Eternal Things, and some deep Points in Divinity; I have at least as much Reason to think, as he had to think that Mr. Hunt had stole a good Part of the Rose of Sharon out of his Gospel Feast. In this of Dr. Goodwin, the Glory of CHRIST God-Man before the World was, is excellently set forth. A Glory which has not been seen, nor is seen, but by a few.—His Glory as Redeemer is but one Half of his Glory. For by Him and for Him, God-Man, were all Things CREATED, To whom be Glory and Dominion for Ever and Ever. Amen.

But that the Doctor be not misunderstood, let the Reader compare what he saith about Christ's bringing down a Human Nature from Heaven, which he takes Notice of to be the Opinion of some, and whol-

ly rejects, and gives a sound Interpretation of those Texts that speak of his coming down from Heaven. —Vol. II. part 3. page 97.

I would not have it understood as if I approved of all the rest of Mr. Hussey's Book which I do not here except against. I was not willing to hint at more Mistakes than my Room and designed Scope will admit me to suggest an Answer to. But it seemed to me necessary to caution the Reader in a few Hints to weigh well what he reads, to pray hard, and search the Scriptures, that he may discern what is to be approved, and what not.

I really love and value the Author, of whom I am speaking, as a Brother in Christ, as a Minister of Christ. But Oh that his Strength had been laid out another Way! That there had been more of the Spirit of Meekness, Humility and Love, in the whole Work! That what is good and excellent had been in a smaller Treatise by itself! That I nor any other had had no Occasion to make unpleasing Remarks thereon! It is my great Grief that it is otherwise. I refer the Reader to the second Section of the ensuing Treatise for what I further offer to Mr. Hussey.

The Third Section treats briefly of some Points of no small Weight. The Heads of Things may be seen in the Contents.

I leave all with God the Father of our Lord Jesus for a Blessing; and conclude with my earnest Desires that the blessed Spirit of Truth may lead his People into all Truth, and the Spirit of Love may influence the Hearts of all (tho' differing in Judgment) who love CHRIST in Sincerety, to love one another. Amen.

PART II.

SECTION I.

OF JUSTIFICATION.

CHAP. I.

Of Justification from Eternity.

BEING very sensible, that Professors, that Believers themselves, are slow of Heart to take in the everlasting Love of God, and to believe it in the Glory of it I would be very loth to have any Hand in weakening or holding down the Faith of God's Children therein. Therefore while I think it not proper to define Justification by those Eternal Acts which some speak of, yet I do believe such Acts of Grace to have been towards God's Elect before the the World was. Nor do I hold, that Justification is in no sort before faith; nor can by any means approve when Men in their Arguings drive at this, That We begin with Believing, before God begins with Pardoning and Justifying.

It has been my Study (under Divine Assistance) to avoid Extremes. And because I apprehend an Extreme in Men's pleading for Justification from Eternity, I shall first endeavour to give my own Thoughts in this great Point; and then to shew how far we ought to bear with others in their different Expressions thereof.

There are divers Ways of stating the Doctrine of Justification from Eternity, by those who maintain it. I shall consider, First, That way of stating it which makes it stand upon an

equal Foot with other Benefits, as Sanctification and Glorification. Next, That way of Eternal Justification which sets it upon another Foot than those other Benefits.

First, I shall consider that way of stating it, which makes it to stand upon an equal Foot with other Benefits; especially, Sanctification and Glorification.

Now here I oppose not, but own the following Positions as Truths of the Gospel; viz.

1. That the Father, Son, and Holy Spirit, have an equal Glory in our Justification, But it doth not necessarily follow, that the Father's Glory in Justification lies in justifying us from Everlasting. But his Glory shines forth, (1) In the Purpose which he purposed in Christ Jesus hereabout. (2.) In the Contrivance of the glorious Way of Justification, and ordaining the Righteousness of Christ to be that Way. (3.) In the Promise made to Christ of Justification for all whom he should ransom, *Tit.* i. 2. Which Promise was a Gift of Justification given in the Eternal Covenant between the Father and Son, 2. *Tim.* i. 9. (4.) In sending his Son, and actually justifying him as the Surety, and his Seed in Time, according to these Transactions from Eternity.

2. I own, That there was a Grant of Justification made to Christ on the Behalf of the Elect from Eternity, Justification is one Branch of the Grace given us in Christ before the World began, 2 *Tim.* i. 9. In like manner, it must be said of Sanctification, and all the Fruits of the Spirit, of Perseverance in Grace,

and of Eternal Glory. This Way of stating it carries our Thoughts no higher as to the one than as to the other; but they must be regulated alike as to both. And surely, it sounds harsh to say, We were sanctified from Eternity, because Sanctification was agreed upon in Covenant, and given, that is, promised in Christ, before the World began. 2. *Tim.* i. 9. with *Tit.* i. 2.

3. I grant, that God from Eternity took a Foreview and Prospect of his Elect in Christ, and there beheld them righteous in that foreviewed Righteousness agreed on in Covenant between the Father and Son, *Acts* xv. 18.

God's viewing or beholding his Elect, in Christ from Eternity, may be considered Two Ways, (1.) In the Supralapsarian way. As a Benefit above the Consideration of the Fall in the Mind of God. Thus the Elect stood before God in all that Perfection, in all that Glory, which they shall be glorified with unto Eternity, This Grace admits of no Change which or by all the Change in Time, in the several Conditions the Elect pass thro'. Dr. Goodwin on *Eph.* i. 6. p. 93. when he pleads for Eternal Acceptation in the Beloved, is by some misunderstood. For he declares he means not that Acceptation which is the Second, Branch, our Justification, but a Benefit above the Fall; whereas Justification is a Privilege bestowed on fallen Creatures, and comes in by Redemption. Thus then there can be no Thoughts that God's beholding his Elect in Christ's Justification. (2.) In the Sublapsarian way. God in his infinite Foreknowledge

seeing Man in his fallen State, still beheld his Son their Surety, and their Righteousness; and viewed them in him, not only in all the Steps of their Restoration, but in the highest Perfection of it, as it shall be another Day. The Glory of this Work stood before him, and in Christ his Soul delighted, rested, and was well-pleased, *Isa.* xlii. 1: *Mat.* iii. 17. Thus he was in Christ (viz. from Everlasting, for who dares fix a Date?) reconciling the World to himself, 2 *Cor.* v. 19. He was about this blessed Work in his Eternal Counsels. But still, if I mistake not, This carries our Justification no higher than our Sanctification and Glorification. For did God from Eternity view his Elect in Christ, as to their justified State? So he foresaw them as the Workmanship of his Spirit, and in the Heights of Glory. All his Works, in the Perfection of them, were before him. I think (with Dr. Goodwin) that Text, *Rom.* viii. 29, 39. Whom he did foreknow, them he did predestinate; and whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified; speaks all of Eternal Things, being in the Time past, he called, he justified, &c. i. e. in his Purpose and Promise made to Christ. Such was the Platform, so was the glorious Scheme laid: and in this Order it is executed in Time, as to those Acts which belong to Time, viz. Calling, Justifying, Glorifying. Be it then, that Justification in Time is according to the Pattern of those Eternal Thoughts; so is Sanctification likewise, and so

is Glorification. Yet those are so real, and such proper Works in Time, that none have thought fit to contend for Sanctification, or Glorification, from Eternity. We are safe therefore so far as Justification, in this Controversy, stands upon the same Foot with these. It would doubtless be a Strife about Words, and not to Godly Edifying, to contend for Sanctification from Eternity, any otherwise than in some of its Causes, and then to own (which at last must be owned) that the Truth of the Work is in Time wrought upon the Heart of a Sinner. So as to Justification, if it be owned, that there are true and real Justifying Acts of God, transient and passing out towards the Creature in Time, it will follow, That the other was but the Idea and Foreview in God himself. And so we are justified from Eternity no otherwise than we are sanctified. But to contend for the one, and not for the other, is to shew a Partiality to Truth, or rather a Conviction, That what is evidently a Work in Time, could not so be from Eternity. And the Truth is, thus it stands as to Justification, which I shall shew in another Chapter.

Secondly, I shall consider that way of stating Justification from Eternity, which sets it upon another Foot than those other forenamed Benefits. And this is Twofold.

I. The Will of God not to punish for Sin, or impute it unto his People; this (say some) is Justification. But this may be taken up Two Ways: Either,

1. That God did absolutely will never to impute Sin (or that Sin should never be imputed) to his Elect: Or,

2. That he willed to charge their Sins on Christ, and to discharge his Elect, and not to deal with them according to their Sins.

1. To say, That God did from Eternity absolutely will that Sin should never, in any sort, be imputed to his Elect, is not Truth: For Adam's Sin, and their own personal Sins, are by the Law imputed to them.

I shall endeavour to confirm the Imputation of Adam's Sin to the Elect, as well as others.

(1.) Adam was a common Person, that stood for all, and therefore sinned for all equally.—If, upon this Ground of his Headship, it were imputed to the Non-Elect, it must also be imputed to the Elect; for they were equally in him as a federal Head and Representative, *Rom.* v. 12.

(2.) This Truth is plainly taught in many Scriptures. *Rom.* iii. 19. What things soever the Law saith, it saith to them who are under the Law, that every Mouth may be stopped, and the whole World became GUILTY before God. All Men by Nature are under the Law, and that not only the Precept, but condemning Sentence thereof. The whole World stands guilty before God, according to that Law and Covenant he made with them.—Again, *Rom.* v. 13. For until the Law, Sin was in the World, but Sin is not imputed when there is no Law. Imputation here is not God's Eternal Will to punish, and deal with Men according to the Law, but it is

the charge itself of the law. Now Sin was in the World (saith the Apostle) before the Law was given by Moses; and therefore there was some Law by virtue of which it was imputed, viz. the Law and Covenant with Adam; for Sin is not imputed where there is no Law. Where there is a Law then, and Men are transgressors of it, there is the Imputation of Sin. Reprobation is not the Scripture Notion of the Imputation of Sin. It is rather God's Will to leave Men to the Charge and Imputation of Sin by the Law. Sin is no otherwise imputed than as it is a Transgression of the Law. And God has constituted his Law to be the Instrument of that Imputation. I grant the direct Scope of the Apostle here is not to set out the Time when God begins to impute Sin: But these Things he shews: (1.) That there must be a Law in being, to impute Sin to a Sinner in being.—(2.) That the Imputation of Sin is by the Law, for the Transgression thereof. (3.) That the Law in actual Being did impute and charge Sin upon all Men without Exception. For, ver. 12. Death passed upon all Men, for that all have sinned. If it is imputed by the Law, it is imputed to all who are under the Law: But that was the Case of all the World. Thus stands the Apostle's Argument: Death, passing upon all Men, ver. 12. proves that Sin was imputed before the Law, ver. 13.—Now if Death proves the Imputation of Sin, it proves the Imputation thereof to all; for Death passes upon all. I hope such an Article as the Imputation of Adam's Sin, from

whence the Doctrine of the Imputation of Christ's Righteousness hath been wont to be enforced, shall not come to be Matter of Controversy among those who are for the Doctrines of Free Grace, when they have been wont to maintain this Truth against the Opposers of those Doctrines. I like not the Shunning of the Word Imputation, and instead thereof to speak of the Transmitting of Adam's Sin to his Posterity, and of that Sin's overspreading them, &c. I confess, how well the Imputation of Sin in Time, and the Non-Imputation of it from Eternity, at least a Will not to impute, will stand together, it behoves those who thus state Eternal Justification to consider. Were not this Imputation most real, we should need only an imaginary Justification, or only a Manifestation of what was before. We should need only to be convinced and persuaded, that all was a Mistake as to the Guilt, Imputation, and Condemnation (*Rom.* v. 18.) that all this was prevented by our being eternally justified.

From this Doctrine of the Imputation of Sin, I argue, If Adam's Sin, and our own Personal Sins, were imputed in Time, we were not personally justified from Eternity, but do need a true and real Justification in Time. But the former is true, therefore the latter. The Reason of the Consequence is this, Where the Guilt and Charge of Sin is, and Law-Condemnation for it, there is not Justification: Or if any thing in an high abstracted Sense may be so called, as immanent in God, whose immanent Acts are far above our weak Sight, there-

will need a new Justifying Act of God in Time, which passed not before, as real as that Charge of Sin was real, as far from being merely a Manifestation as that was. If this be granted, this Controversy is in Effect ended. For whatsoever Justification from Eternity will stand herewith may be allowed.

In Time we became Sinners, in Time we came under Condemnation, and the Execution also of the Sentence in Part, as in Mortality of the Body, and Spiritual Death, as Blindness of the Mind, Rebellion of the Will, Alienation from the Life of God, &c. This we are redeemed from by a gracious Redeemer, and the full Execution of the Sentence is prevented: Adam stood as a common Head to the Elect, as well as to others. He that denies a Law-Imputation, and Law-Condemnation, and in Part the Execution of the Curse, shall be forced to deny that ever the Elect were under the Law. For if they were indeed under the Law, then the Law being transgressed, necessarily imputes Sin to the Sinner.

It will be said, This is only a Law-Imputation and Condemnation. I grant it; for if God absolutely did will to impute Sin, and condemn for it there could be no Salvation. But let me say, It is a Law-Imputation of Sin, and Condemnation for it, that the Reprobate perish under, not being redeemed therefrom. This Law-Imputation and Condemnation was transferred from the Elect to Christ, and it cost his Blood to redeem them from it: And we may truly say, if we had not been redeemed from THIS, we had sunk under it to the lowest

Hell. It was with respect to this only, that ever the Elect could need a Gosple Justification: For I speak of the Justification of the Ungodly, and not of Sinless Creatures. Herein then is the Grace of our Lord Jesus, that a peculiar Remnant are redeemed from the Imputation, Curse, and Condemnation of the Law!

2. God's Eternal Will not to impute Sin to his Elect, may be understood of his Will to charge their Sins on Christ, and discharge the Sinner at the appointed Time. Thus it is most true, He willed not to impute Sin. When in his Law he said, I will impute their Sins to them; the Charge shall first lie there: Then in Christ he said, I will not impute their Sins to them, nor lay them finally to their Charge; but will transfer and lay them on another.—This is not contrary to the Law, because Christ was made under the Law in our stead.

Let it be remembered I have already shewn that God did never absolutely will, never to impute Sin in any sort to his People. When such a Will of Non-Imputation is proved, and the Arguments for the Imputation of Sin to the Elect with others, disproved; I shall yield we were justified from Eternity, and need no Justification in Time. That God did will not to impute Sin to his People, without Distinction or Limitation, is not to be taken for granted, but proved. God's Will not to impute Sin, that is, to discharge from it, is not to be confounded with Non-Imputation. So his Will not to impute Sin, and his Will not to

punish, are not altogether the same; for when he did absolutely will the latter, not to punish, he did in a Sense will to impute Sin, viz. by his Law.

But that God's Eternal Will to justify or pardon, or non-impute Sin, is not Justification, I'll give Two Reasons of my Thoughts as to this.

1. That Act of God, or that Benefit which is not the Fruit of Christ's Death and Bloodshed, is not Justification: But God's Will not to impute Sin, is not the Fruit of Christ's Death and Bloodshed. Therefore it is not Jutisfication God, as God, absolutely might love us, and give Christ for us, and unto us; but God, as Lawgiver, could not be reconciled to us Sinners, nor justify us, but through Christ, and for his Sake. It is certain God's Will was never procured to purpose this or the other, by the Death of Christ. As God, without the shedding of Blood, he might will to justify; but, as Lawgiver, he cannot justify but by the Blood of his Son. The whole Scripture makes it a Redemption-Benefit, the Fruit of the Death of Christ. *Rom.* v. 9.—Much more then, being now justified. *How?* By his Blood, ver. 10.—We were reconciled to God by the DEATH of his Son, c. *iii. 24.* Being justified freely by his Grace, THRO' the REDEMPTION that is in JESUS CHRIST. It is laid down also negatively, *Heb.* ix. 22. Without shedding of Blood there is no Remission. I cannot think therefore, that is the most accurate Account of Justification, or of Pardon, which lays it in something

that the blood of CHRIST has no concern in: It is not the Remission spoken of here by the Apostle. Nor is Pardon of Sin any where spoken of but as a Benefit coming in by Jesus Christ. Justification is not only IN Christ, as Election is, but also for HIS Sake. Justification is a Redemption-Benefit; and can be no otherwise from Eternity than Redemption is: For Redemption is the Cause, and Justification the Effect. We are justified thro' that Redemption. Not only all the Fruits and Effects of Justification, but the Benefit itself, is by Blood, and thro' the Virtue of Redemption. Let us keep it here then as the Apostle doth, even to Redemption.

2. That Act of God which is no Discharge or Freedom from the Law, or the Charge thereof, wherein God proceeds not by any external Rule as Lawgiver, is not Justification. But God's Will not to impute Sin to his Elect, is no Discharge from the Law, &c. Therefore it is not Justification. Those who are for Eternal Non-Imputation do speak of a Discharge from the Law in Time, as the Thing willed by that Eternal Will. Very well; but what room for a Discharge, where God's Will was, that Sin should never be imputed or charged? But if by God's Eternal Will not to impute Sin be meant, that he willed to remove the Charge, and discharge the Sinner, then that Will, not being the Discharge itself, is not Justification, but only a Will to pardon and justify; or at least it leaves room for that which is truly Justification in Time. Let it

but be known what is meant by God's Will not to impute Sin, and the Matter is quickly issued. For if it be intended, that God willed in no sort to impute Sin, it overthrows the Doctrine of the Imputation of Sin, and all that themselves say of a Discharge from the Law in Time: But if they mean (as I hope) a Will to transfer the Charge to another, and so remove it from the Sinner, and discharge him (which the Distinction of the Divine Will, and the thing willed, implies); then this supposes that the Sinner was to come under some Charge, and then in Time to receive a Discharge, which is truly Justification. Howbeit, in disputing upon this Will of Non-imputing, it is taken up in that Sense, as if it were meant of a Will absolutely in God never in any way to impute Sin; and that Word Imputation is shunned, and Adam's Sin said by them to overspread, and be transmitted to his Seed. And thus when (I think) it is not intended, yet being thus taken up and improved for the Advantage of the Controversy without distinguishing; a Blind is put (perhaps) before their own, and (doubtless) before the Eyes of others. This I take it in few Words unravels this Difficulty.

But I return to the Argument. I cannot apprehend, that That Man, who is under the Charge, Sentence, and Curse of the Law, is justified. Let it be considered, It is only with respect to the Law, and our Transgressions of it, and the Threatenings thereof against Transgressors, that we needed a Justification by the Pardon of Sins, and Imputation of Righteous-

ness. *Acts* xiii. 39. By Him all that believe are justified from ALL THINGS, &c. that is, from All their SINS. Whatever is short of a Discharge and Freedom from Sin, and the Law, will leave us short of such a Justification as Sinners need. Justification is the Act of God, as a Lawgiver, according to some declared Rule. For tho' Justification be defined sometimes by those Acts which are immanent in God, yet he proceeding by some external Rule in them, they are in effect transient, there being some transient legal Act passing upon us, or going forth towards us, without which our Justification is not complete. This Matter is clearly stated by that Great Man Dr. Goodwin, on *Ephes.* part 2. page 297.—"There are (saith he) immanent Acts which "lie in God's Breast, the Lord knows who are "his.—And then there are Acts, which tho' "they do reside in God's Breast, wherein not-"withstanding he doth proceed by a Rule ex-"ternal, as he is a Judge." (I would rather say as a Lawgiver, See Petto on the Covenant, p. 240) "As now to give us the Right to "Salvation, and to acquit us from Condemna-"tion; it is an Act merely in God's Breast, "and consists in his Account; yet so as with-"al it is an Act relating to an External Rule "given forth, by which he doth this, even the "Rule which he hath set in his word. Upon "that Account there is some legal Act that "passeth in our Hearts, upon which the Lord "doth, as a Judge, acquit us." The not considering of this Distinction, the Doctor takes to be one Ground of their Mistake who are for

Justification from Eternity. Hence he concludes, p. 299. that those who say, Faith only serves for a Manifestation of Justification or Salvation, are mistaken.

Two Texts chiefly are urged, and argued upon, to prove this Eternal Will of God to be Justification; which it is necessary to speak a little to.

The First is *Rom.* iv. 6. 8. compared with *Psal.* xxxii. 1, 2. As David describeth the Blessedness of the Man to whom the Lord imputeth Righteousness without Works, &c.—Blessed is the Man to whom the Lord will not impute Sin. Here the Apostle is discoursing about Justification. And hence they urge that the Definition he gives thereof is, God's non-imputing of Sin, and his imputing of Righteousness. Now these are taken to be Acts immanent in God, and Eternal.

Answ. 1. The Apostle gives not the least Intimation that he speaks here of a Benefit which was from Eternity. He does not say whose Sins never were imputed, but whose Sins God will not impute.

2. This Non-imputation I take to be a Discharge and Freedom from the Law. It is this only which is our Justification; seeing that Justification of Life is opposed to and removes that condemnation which came by the Offence of one, *Rom.* v. 18. Thus therefore I understand it: "Blessed is he who is not under the Law, but is redeemed from the Curse "thereof, whose Sin is not charged thereby "(or which is all one) against whom that "Charge is not in Force." It is not to whom

God does will not to impute: But will not (in the Future Tense) impute. So in the Psalm also.

3. The Account the Apostle gives of Justification in this Context, *Rom.* iv. 3—9. is this; Justification is an act of God not imputing Sin, but imputing Righteousness to a Man that worketh not, but believes on him that justifies the Ungodly. So that tho' these are immanent Acts in God's Breast, yet they do not make up the complete Definition of the Apostle here without the Object, a Person existing, a believing Man, one whose Blessedness is described, not as foreseen by God, but as enjoyed, as coming upon the Soul. Ver. 9. Thus in these immanent Acts God proceeds by an external Rule, and our Justification is not complete until there be some transient Act passing out towards the Believer in Time. Sin supposes a Law, and the Transgression of it, also that the Transgressor was under it, and consequently under the Charge and Condemnation thereof. Forgiveness is the blotting out the Hand-writing, and discharging the Debtor. It is a Fruit of Peace and Atonement made with God, as Lawgiver. Whatever the Thoughts of his Heart are, he is not said to forgive, unless his Wrath is atoned, his Justice satisfied. His everlasting Love is from himself; but his Reconciliation is thro' Christ, and the Fruit of his Blood.

The Second Text is *Rom.* viii. 33. Who shall lay any thing to the Charge of God's Elect? Which seems as much as to say, No Elect Person can be justly charged with Sin,

or All Elect Persons are free from the Charge of Sin. The Proposition is universal.

Answ. 1. Election is often put for Selection, or separating by Calling. See *Isa.* xiv. 1. ch. xlviii. 10. *Selectum efficiam te*, &c. Jun. and Trem. *Ezek.* xx. 5. *John* xv. 19. Thus it well accords with Ver. 30. foregoing, Whom he CALLED, them he justified. There's nothing justly to be laid to the Charge of God's Called ones.

2. Be it so, that all the Elect of God are intended (for I will not contend about it.) It is not merely in that they are elected that their Freedom lies, but in that God justifies them; without determining here the Way or the Time in which he does it. Whenever it is, his Justifying takes off all just Charges of Satan, of Conscience, of the Law, of the World. Election is not Justification, they are distinguished in this Text. The Apostle tells us, that God is justifying, or does justify all his Elect, viz. in their Times; and this takes off all Charges.

3. Be it that all the Elect are justified, as indeed they are, mystically in Christ their Head; it doth not follow they were so by a Non-Imputation of Sin from Eternity. The Apostle not only brings in God's justifying as a Relief against all Charges, but Christ's dying. As it follows, It is Christ that died. And also his Intercession, to shew that our personal Justification is in virtue thereof. The Freedom from the Charge of Sin and Condemnation which the Apostle speaks of, is a Fruit of the Death of Christ, as well as of Election; and therefore is not that Eternal immanent

Act of God's Will, which the Death of Christ did not at all procure.

II. A Second Way of stating Justification from Eternity is to this Purpose: Jesus Christ was a Surety from Everlasting; and his being bound, and becoming charged, was *ipso facto* our Discharge. For it could not be, that both the Surety, and the Principal, should stand charged at the same Time, for the same Debt.

Answ. 1. The Covenant of Redemption, or of Grace, as with Christ, is not that whereby Sin was charged, or laid upon Christ by the Father, and therefore is not our Discharge. I own that Christ, as our Surety, undertook on our Behalf in Eternal Covenant Transactions with the Father. But his being under the Law of Mediation (if it may be called a Law) must be distinguished from his being under the Law of Creation, or Moral Law, which we had transgressed. Christ's Eternal Covenant with the Father (as the Nature of the Thing declares) was, That he would become Man, would be under that Law which Man should transgress. Thus was he a Surety bound in due Time to pay the Debt, engaged by Covenant so to do, tho' not a Surety discharging that Office. The Charge of Sin on Christ was by the Law. And I think none should venture to say, That Christ was made under the Law from Eternity. I am sure the Scripture speaks otherwise, *Gal.* iv. 4, 5. In the Fulness of TIME God sent forth his Son, made of a Woman, made under the Law. Thus the Father laid on him our Iniquities, *Isa.* liii. 6. So that neither was he charged, or under any Imputa-

tion of Sin, neither were we discharged, from Eternity.

2 Suretiship of this Sort, bringing the Charge on Christ from Eternity, would prevent our being under the Law, and the Charge of Sin on us thereby, and consequently Redemption therefrom; for we need not be redeemed from that we were not under. But the Suretiship of Christ is the Foundation of our Redemption from the Law, and Curse thereof. CHRIST's antient Undertaking was not (to be sure) preventive of the Fall, neither of Sin and Misery thereby; but a blessed Provision made to discharge a Debt when legally contracted, and to redeem from the Law in the Threatening and Curse of it. It was only with respect to this that we needed any Redemption.

The Sum is, That which is a Benefit above the Fall, as Acceptation in the Beloved, in CHRIST our Head; again, That which is a Benefit above and before the Consideration of Redemption, as God's Will of non-imputing Sin, can't fairly lay claim to this Name of Justification. That Way which sets it on equal Ground with Sanctification, and other Benefits in Time, answers itself, and makes the Dispute needless and frivolous. That which lays it on Christ's Eternal Suretiship supposes him to be made under the Law from Eternity, which is not Truth; and us to have been discharged from the Law also from Eternity, and so never to have been under it in time, which is a great Mistake.

To conclude, I would hint how far we may

and ought to bear with others in their Thoughts about this Matter.

If any think, God's viewing his Elect in Christ, appointing him to be a Surety, his Thoughts of Mercy and Pardon founded in Infinite Eternal Love, may be called Justification as immanent in God, and do so call it; whiles they own the Imputation and Charge of Sin by the Law in Time, and consequently a true Justification before God in Time, by the Application of Christ's Righteousness, they are to be borne withal, and there is no Danger in thus holding it. Yea, those who shall deny such Acts of Grace in God from Eternity, are much wider from the Truth than those who thro' Mistake call them by a wrong Name. Let Men enjoy their Thoughts about Eternal immanent Acts in God, provided these Things be held; it should make no Breach in Brotherly Love. But because I find not so much as once the Name of Justification applied to an Eternal Act of God, unless *Rom.* viii 30. where it is evidently meant of his Purpose and Promise in Christ, I could wish it might be disused, at least in the Concrete, as to say, We were justified from Eternity.

But now when Men think that this is the highest Attainment of Gospel-Light, to believe that we were justified from Eternity, and in consequence thereof believe there was no Charge or Imputation of Sin by the Law in Time, and that there is no real Justification of a Sinner before God, but only a Manifestation of what was actually complete before; really this is a mighty unsafe unwarrantable way of

stating Things: And however good People may be led into it, the Opinion itself is bad. Hence it would follow, that sinners, in believing unto Righteousness, are only to persuade themselves, that they were justified before, even from Eternity; which is certainly a wrong and dangerous Way of directing the Exercise of Faith in poor Souls. We must therefore consider how it is that Men hold in this Point.

The Work of the Ministers of the Gospel is not to persuade Men, that their State is good while Unconverted, and that they are justified and pardoned already. We ought not to endeavour to prevent Convictions, Awakenings, fleeing for Refuge, and closing with Christ as miserable condemned Sinners; but to promote them by setting forth the Misery and Danger of a fallen State, and of continuing and dying Christless. Howbeit, the Design of the Gospel is to hold forth Hope at first, and not to drive to Despair, but to draw Souls by Cords of Love.

CHAP. II.

Of Justification in Christ, of the immediate Effects of his Death, &c.

THAT all the Elect of God were justified in Jesus Christ, their Surety and Representative, when he arose from the Dead, is a Doctrine that gives to Christ the Glory of finishing the Work he came into the World to do, secures the Honour of Grace in its absolute Freeness, and affords no small Consolation to Believers. This Truth is so sweetly and large-

ly proved by Dr. Goodwin (Christ set forth, b. 3. c. 4, 5.) that I need add nothing to what he has said, but refer the Reader thereto. This doubtless is true concerning the Saints both of the Old and New Testament. The Old Testament Saints were justified before in their own Persons, yet through the virtue of that Sacrifice which was to be offered. And now in Christ God justified his justifying of them in their own Persons before, declaring that what was done before was done thro' the Satisfaction now made by his Son. It was in their Name, on their Account and Behalf, and from their Sins, that Jesus Christ was justified; the Transgressions of the Old Testament having been kept in Store for him to redeem, or satisfy for, *Heb.* ix. 15. Thus did God shew forth his Righteousness by the Remission of those Sins that were past, *Rom.* iii. 25. In like manner, It was in the Name, and on the Behalf, and from the Sins of the New Testament People of God, that Jesus Christ was justified. But as personal Justification, and Justification in Christ, were clearly distinct as to the Saints of the Old Testament, so are they distinct as to the Saints of the New. As to these latter, their personal Justification follows in Time; and as to both, it is the Effect of their Justification in CHRIST.

Now that the Elect was justified in Christ when he arose from the Dead, is clear from hence:

1. That the Lord Jesus Christ was justified from Sin, from the Charge of the Law. That

he was justified, the Scripture is express. It is one Branch of the Mystery of Godliness, 1 *Tim.* iii. 16. that Christ was justified in the Spirit. A Mystery indeed, that the holy, undefiled, sinless Son of God should be justified from the Charge of Sin, as one numbered among Transgressors. There was this Mystery in it, that he was justified from the Sins of others, and they were justified in him.—He was justified in the Spirit, or by the Spirit, whereby he was quickened and raised from the Dead, *Rom.* i. 4. 1 *Pet.* iii. 18. It was this the Lord Christ gloried in, as he is brought in by the Prophet, *Isa.* l. 8. He is near that justifies me; who will contend with me?—ver. 9. Who is he that shall condemn me? Here is a Challenge made to all Enemies, Men, Devils, the Law, &c. in the Faith of God's justifying him from all Accusations and Charges, among which is the Imputation of our Sins; and it is with a holy Triumph over all. This Triumph the Apostle Paul takes up on the Behalf of God's Elect, and Christ's redeemed ones, *Rom.* viii. 33, 34. Who shall lay any thing to the Charge of God's Elect? It is God that justifies. The comfort is fetched from the same that Christ comforted himself with. For the Elect were concerned in CHRIST's Justification.

Now if Christ was justified from Sin, it must be from our Sins, unless it were only from a false Charge, as of wicked Men, or the like; but it was from a Law-Charge of our Sins, for he was without Sin. This appears hence, GOD's justifying him answers to his laying

Sin upon him. God the Father laid our Iniquity upon him. There must be a Discharge or Justifying of him. For he was made under the Law, was made Sin, bore our Sins, and was made a Curse for us, *Gal.* iv. 4. 2 *Cor.* v. 21. 1 *Pet.* ii. 24. *Gal.* iii. 13. He must therefore be justified as our Surety.

Now this was not only in pursuance of the Law of Mediation, as an Acknowledgement that he had fulfilled that: For the Imputation of Sin to him was by the Moral Law. For he was made under the Law, to redeem them that were under the Law: It is the same Law which we were under, and are redeemed from, that CHRIST was made under. Christ then was justified from our Sins, which were imputed to him. And really I am very apt to understand that Text, *Rom.* vi. 7. to this Purpose. It may be read most agreeably to the Original, He who died has been justified from Sin. And so it is an Argument that we should die to Sin because Christ died for Sin, and was discharged therefrom, in the virtue whereof we shall live with him.

2. The Lord Jesus Christ was justified as a common Person, as representing the whole Number of the Elect. Unless he were a common Person, he could not answer ADAM his Type. *Rom.* v. 14. Who was the Type of him that was to come. That is, Adam was the Type of Christ. Hence the Lord Jesus Christ is called, the Last Adam, the Second Man, 1 *Cor.* xv. 45. 47. The First Man stood for all his Seed; the Second Man for all his spiritual

Seed. In their Name he obeyed, in their stead he died. And when he died for Sin as a common Person, he was justified also from Sin as a common Person. And as such he took Possession of Glory. If it were then as a common Person that Christ was justified; his Seed, his Elect, were justified in him; even as when Adam sinned as a common Person, all sinned in him, and were condemned in his Condemnation.

What Sort of Justification then is this pleaded for? I answer, it is Virtual, or if you will, Actual-Virtual, and so opposed to Actual-Personal. It is Actual in Christ, and Virtual as to us. To say Virtual Justification in Christ is a Pleonasm, or speaking the same Thing twice. [In him] is a Limitation, and is opposed to [In our own Persons]. In him it is Actual. Therefore to speak accurately, We should say, justified in him, or justified virtually: For these are the same. Such a Justification in CHRIST cannot be denied, I verily think, without the Denial of his Suretiship, and the proper Imputation of Sin to him, and of his being a common Person, in dying and rising again.

Howbeit, This is not our personal Discharge from the Law. It doth indeed include a Discharge as in Christ our Head and Representative; but there is somewhat further in our Personal Justification. I confess, this Matter is not easy to be explained. But till I can see clearer, I resolve it thus; There is a Discharge from the formal Obligation of the Law; and a Discharge from the sentential Condemnation

thereof; which latter respects our visible standing in the First Adam. The former is our Justification in Christ, the latter is our personal Justification, which is thro' Christ. We must be acquitted, discharged, and set free in our own Persons, as well as in our Head. There is moreover Deliverance from Punishment, which belongs to Justification. Christ hath purchased, that we be delivered from what is come upon us, and that what we have further deserved be prevented. To me it seems clear, that the State of Spiritual Death, Blindness of Mind, Hardness of Heart, &c. are Punishments, as an Execution in Part of the Curse of the Law. Now in personal Justification these Chains are knocked off, and the Soul is taken out of the Hands of the Law as to this Part of its Curse, thro' the Redemption of Christ. And he is no longer under the Power of Sin, because not under the Law, which held him there by its Curse; but under Grace, which justifies and frees therefrom. This, in Point of Time, is not an immediate Effect of the Death of Christ. A Discharge from the formal Obligation of the Law to Eternal Death and Condemnation before God is in Time an immediate Effect of Christ's Death. The Elect, for whom Christ has been condemned, can never eventually come into Condemnation. He [hath] redeemed us from the Curse of the Law. He came to redeem them that were under the Law, *Gal.* iii. 13. c. iv. 5. It was his Work, and he hath done it. The Price is paid. But the actual Deliverance

from the Curse is the Fruit of Redemption. So that an elect Unbeliever being in the First Adam as to his visible and indeed real Covenant State of Sin and Misery, and as to his Nature and Frame (however secretly as to his Person standing in Christ it is otherwise) the Law hath a Sentence and Charge against him, according to the declared Rules of the Word: And in this respect the Discharge of the Debt is not formally the Discharge of the Debtor. There is not indeed a formal Obligation to Death in the Law lying upon him considered as a redeemed Person before God. But still there must be a personal Justification and Discharge in particular from that sentential Condemnation; and Freedom from Spiritual Death as the Curse of the Law.

Their Surety has a Discharge on the behalf of his Elect, that they shall never be required to pay their own Debt: But they have not a Discharge till the appointed Time. Till then the Threatening and Curse lie upon them, and the Wrath of God (Law-Wrath) abides on them. He that believes on him is not condemned, but he that believes not is condemned already, *John* iii. 18. Not adjudged to Hell as final Unbelievers are; but their whole Covenant-State in Adam, their State of Unbelief, and their Persons visibly are condemned by the Law, for it is already, and therefore not by the Gospel. The Reason given, because he has not believed on the Name of the only-begotten Son of God, agrees to elect and redeemed Unbelievers as well as others. The Affirmation therefore in the former Part of this

Text belongs to them, as well as the Confirmation in the latter.

Again, *John* iii. 36. "He that believeth on the Son hath everlasting Life: And he that believeth not the Son shall not see Life; but the Wrath of God abideth on him. It is indeed the final Unbeliever who shall never see Life, and on whom the Wrath of God abideth. But then it is spoken in Opposition to the State of Believers, on whom this Wrath abideth not. And then this Word [abideth] signifies, that this was the common State of all. Thus this Text will prove what it is usually urged for. Spiritual Death and Law-Condemnation of that State, are the Wrath that as yet abides on Elect Un-believers. And it may be said, while as yet it appears not that they are Elect, that this will sink them to the lowest Hell without the Justification of Life, and quickening renewing Grace.

Having shewn that the Elect are justified in Christ, and how this differs from our personal Justification, I would (as not improper in this Place) speak a little of the immediate Effects of CHRIST's Death.

I think verily then it may not be denied by an Anti-Arminian, that the Death of Jesus Christ was an Actual Reconciliation and Atonement made with God, an Actual Satisfaction made to his Justice, an Actual Redemption of the Elect: Not a Redemption which might have been insufficient, and which upon our Fulfilling of Conditions should become actually and truly Redemption. It was Redemption in a way of Price, the Effects

whereof are infallible in due Time, a personal Discharge, Deliverance from the Law and Sin, Holiness and Eternal Life. And albeit we may speak of the Application of Redemption in some of the Benefits of it; yet it is (I conceive) by no means proper to speak of the Application of Satisfaction or of Reconciliation and Atonement (which are the same thing); for this is made with God, and terminates with in him: It is therefore never applied to us, altho' we receive the Fruits and Benefits, and come under the Manifestations thereof.

Mr. Baxter (Aphor. Thes. 9. p, 44.) reckons it a mighty Difficulty to determine, what is the immediate Effect of the Death of Christ. And the Truth is, I know no immediate Effect of it according to his Scheme, unless it be Salvability, by the Abrogation of the Old Law, or laying it aside, and the Purchase of a New Law, that Men may save themselves by keeping thereof.

But the Matter from the Scripture is not so difficult. Satisfaction, Reconciliation actually made, or the Purging of our Sins; an Everlasting Righteousness actually brought in, and prepared for God's Elect; the Purchase of the chosen Generation; and lastly, an Actual Purchase made, by the Actual Payment of the Price of all the Benefits which pertain to Salvation: These Things are immediate Effects of Christ's Death in point of Time. Regeneration, Personal Justification, Faith, Repentance, Holiness, Perseverance, Comfort, with Eternal Glory; These are immediate Effects

thereof in point of Causality, tho' not of Time. They depend upon the Death of Christ, as the sole Meritorious Cause of them; not as a remote, but the next immediate Cause, tho' given in a wise Order, and at the Time appointed by the Father. Atonement is always reckoned in the Levitical Law as the immediate Effect of the Priest's offering Sacrifice for the Offender: *Lev.* vi. 7. And it is the Blood that makes atonement for the Soul, ch. xvii. 11. And shall we be doubtful whether the Blood of the Son of God hath this immediate Effect? Or whether more is not ascribed to the Type, than agrees to the glorious Antitype? When the Apostle takes it up so joyfully, with such Advantage to the Blood of GOD, *Heb.* ix. 14. How much more shall the Blood of Christ, &c. For the immediate Effects of the Death of Christ, see *Dan.* ix. 24. *Matth.* iii. 17. *Col.* i. 20. *Heb.* i. 3. ch. ix. 12. 26. The Purchase is made, the Price is paid both for Grace and Glory.

CHAP. III.

Of Personal Justification, or of Justification by some real Justifying Act of God at Believing.

AS I approve not the maintaining so rigidly of Justification by Faith, as to destroy or overthrow the Justification of the Elect in CHRIST their Head before Faith; because it is in the virtue hereof that we ever have Faith, or receive God's justifying Sentence thereby: So neither can I like such a stating and maintaining Justification before

Faith, as excludes God's justifying Act in and by Faith on Christ.

That there is at or upon Believing some true and real Act of God towards the Soul which is not merely a Manifestation of what was done before, but is truly Justification; this is my Work to evince in this Chapter.—

And, 1. I argue, That is Justification to which the Definition of it belongs: But the Definition of it belongs to some declared Act or Sentence of God. Dr. Ames's Definition of Justification (*Medul. Theol.* l. 1. c. 27. § 6.) seems to me both accurate and scriptural.— "Justification (saith he) is a gracious Sen- "tence of God, by which, for the Sake of "Christ apprehended by Faith, he absolves the "Believer from Sin and Death, and accounts "him righteous unto Life." *Rom.* iii. 22. 24. He addeth, "It is the pronouncing of a Sen- "tence, as the Use of the Word declares."— *Prov.* xvii. 15. To which add *Deut.* xxv. 1. A Sentence of Absolution in a judiciary Way, declaring a Man just and righteous in CHRIST, is more than a manifesting an antecedent Justification. It is an actual Release, Discharge, and setting at Liberty. It is God's Act, and is a Justifying Act towards the Soul. The inward Thoughts of the Judge concerning a Criminal, are neither Condemnation, nor Justification; but his passing or declaring Sentence according to Law, is so.

I grant, 1. That God's imputing the Righteousness of Christ, and accepting us as righteous in his Sight, are Justifying Acts of God;

o that I don't say it is only a Sentence, or eclared Discharge.

2. That the Righteousness of Christ was accepted for the Elect before Faith, and accounted by God as wrought out for them, and for o other. For as Christ fulfilled it, so the Father accepted it: But Christ fulfilled it for is Elect. God looked upon them as the en for whom it was wrought. If this be mputation, it must be owned to be before aith. Nor do I know why it may not bear hat Name. But this pertains to our mystical ustification in CHRIST, which is guided by he secret Will of God. But now God's viewing and accepting a Soul as now cloathed with he Righteousness of CHRIST, by the applying Work of the Spirit; this is Imputation which belongs to our Personal Justification, and follows the revealed Will of God concerning particular Persons. *Rom.* iii. 22. The Righteousness of God, by Faith of Jesus Christ, unto all and upon all them that believe. c. iv. 23, 24. Now it was written not for his Sake alone, that it was imputed to him; but for us also, to whom it SHALL be imputed, if we believe, &c. Imputation here is God's looking upon a Man as actually cloathed with Christ's Righteousness, and dealing with him as one who is so. *Rom.* v. 19. By the Obedience of one many SHALL be made righteous. There must be an applying Work of the Spirit, that Men may not flatter themselves, that they are justified, or shall be saved, without Faith.

3. I grant, That the Gospel-Promise or Covenant of Grace, is a declared Sentence concerning the Elect, as secretly they stand in CHRIST, not known to us. But moreover, there is a declared Sentence concerning Believers in a Gospel-Promise running to them. *Acts* x. 43. Whosoever believes on him shall receive the Remission of Sins. c. xiii. 39. By him every one that believeth is justified, &c. Here is the external Rule or Instrument of Justification, and therein the characterized Persons are Believers. This is the Sentence of God in his Word, and a declared Discharge.

Dr. Ames further teaches, *ubi Sub.* § 9.— "This Sentence was, (1.) As it were con- "ceived by the Decree of justifying, *Gal.* iii. "8. (2.) It was pronounced in Christ our "Head, when he arose from the Dead, 2 *Cor.* "v. 19. (3.) It is virtually pronounced from "that first relation which arises from Faith "wrought, *Rom.* viii. 1. (4.) It is ex- "pressly pronounced by the Spirit of God, "witnessing with our Spirits our Reconcilia- "tion with God." I would rather say (with Submission), This gracious Sentence is expresly and actually pronounced at first believing, tho' not heard and perceived by the Soul, which is, when by the Spirit's Testimony we receive in the Conscience more fully the Justifying Sentence of God. The conceiving of the sentence in the Mind of God, this great Man doth not call Justification, but he calls it the Decree thereof. And the declaring the Sentence is that he defines to be Justification. This is ordinarily intended by the

Justification of a Sinner in Scripture, and to this the Definition of Justification (as being a *Forensic* Term) doth properly belong. Here is the giving and receiving Remission, and such an Absolution passing upon the Soul as was not before, *Acts* v. 31. c. x. 43.

II. If there is some Justifying Act of God passing upon a Man when he believes, then that is the true and very Time of his Personal Justification. But the former is true, therefor the latter.

Here, (1.) Our being in Covenant is the Rule and Measure of our Justification.—So far as Men are under the Covenant of Grace, so far they are justified. Now God makes Covenant with Souls at Believing in their own Persons. Inviting Souls to believe and come to Christ, God promises, *Isa.* lv. 3. I will make an everlasting Covenant with you. He don't say with Christ, but with you.—Which shews the Vanity of those who would have it, that God never makes Covenant with his Elect in their own Persons, but only with Christ for them, and with them, in Christ.—This Covenant indeed contains the sure Mercies of David, those sure Covenant-Mercies given us before in Jesus Christ. Thus it is with them thro' Christ, but still it is with them. See also *Heb.* viii. 8. I will make a Covenant with the House of Israel, and with the House of Judah. So c. x. 16. This is the Covenant that I will make with them. He speaks of it as a thing future. Behold the Days come: And after those Days, saith the Lord,

&c. And it is with them personally. As he covenanted with Christ for us, so he covenants with us thro' Christ. Also *Rom.* xi. 27. and thro' the Scripture. This is that bringing into the Bond of the Covenant, *Ezek.* xx. 37. It is a bringing Souls under the Influences of the Covenant of Grace, and unto a Participation of the Blessings thereof (of which Justification is one), which they possessed not before. They were indeed secretly, as involved in Christ, in the Covenant of Grace before, and so virtually justified, or (which is all one) justified in him. This (I confess) Men are backward to own, or at least, to insist upon: But it is no Contradiction to God's Covenanting with us, and justifying us by Faith.

2. Justification follows our Union with Christ. Now as there is a Legal or Representative Union of the Elect in Christ, which infers their being justified in him: So there is a vital and influential Union brought about at Believing. The Spirit's Work of Faith effects and brings it about; Believing, or the Act of Faith, is the instantaneous Fruit thereof; and this completes our Marriage-Union with Christ. Now there is no Condemnation to them who are in Christ Jesus, *Rom.* viii. 1. It is the vital Union he speaks of here: For it follows, Who walk not after the Flesh, but after the Spirit. To these there is no Condemnation. There is an Implantation into Christ, as the Scion is engrafted into the Stock, at the Instant of Believing. *Rom.* xvi. 7. Who was in Christ before me. 2 *Cor.* v. 17. If any Man be in Christ, he is a new

Creature. Most certainly, this is not a mere Manifestation of what was before, but it is a further Benefit; tho' the former will bring about the latter. For without that Union in CHRIST (as the Representative and Represented are One in Law), which is before Faith, Souls could never be vitally and savingly united with and to Christ thro' Faith.

3. Justification goes with our Possession of CHRIST. That is, All Blessings of the Covenant go with him. There is indeed a secret Gift the Father has made of Christ to all the Elect, which establishes that secret Union and Justification before pleaded for. But there is a further Benefit, to wit, a having of the Son. 1 *John* v. 12. He that hath the SON, hath Life; which is to be interpreted by 2 *John* 9. There we see it is the Believer that hath Christ. And he that hath Christ, hath the Justification of Life. For all Grace goes with Christ, *Rom.* viii. 32. Now in none of these Instances is there only a Manifestation of what was before, but a farther Grace and Benefit.

4. Believers have a farther Discharge from the Law, and are not so under the Sentence of Condemnation therein as Unbelievers, tho' Elect. It is true, The Law (in a sort) condemns Men for their Sins tho' Believers: But they are not under the Condemnation thereof, because they are not under the Law. We must stand to that Rule of the Apostle, *Rom.* iii. 19. What things soever the Law saith, it saith to them who are under the Law. Believers, being justified by the Gospel, are not

under the Law, and so not concerned in what it saith, as to its Threatening and Curse.—They are indeed under its Precept to Christ, 1 *Cor.* ix. 21. and so are concerned in what it saith. Now Unbelievers, tho' Elect (I conceive), are under the Law in some farther Sense than Believers, *Rom.* vii. 1. 4, 5, 6. *Gal.* iii. 10. And tho' the Law considers Men not as Believers or Unbelievers; yet Belivers are not under its Condemnation. And tho' Believers have no more Advantage by the Law than Unbelievers, yet they have this Privilege by CHRIST, that they are redeemed from the Law, and delivered from its Curse. It is all one in point of Privilege, whether the Law condemns not all, or whether its Condemnation is turned off from the Person, that he is not at all under it, which is the Privilege only of Believers. Briefly, Redemption puts a Difference between some and others with respect to the Law, tho' Election does not.—The Application of Redemption puts a further Difference. Redemption infers, and belongs to, our Mystical Justification in Christ. The Application thereof actually frees and discharges the Believer from the Law, which is our Personal Justification, *Gal.* iii. 13. c. iv. 5. with *Rom.* vii. 6. I distinguish therefore between being redeemed from the Law, and being delivered and freed therefrom. This latter is the Fruit of the Former. So that tho' the Law in a sort charges and condemns all as Sinners; yet there are some peculiarly redeemed therefrom; viz. All the Elect: And there are some peculiarly and personally dis-

charged, even All the Called ones of God.— Then is the Law as a cancelled Bond, that tho' it speaks the same, yet it is of no Efficacy. The sentential Condemnation of the Law is after a sort *in Foro Dei*, in God's Sight; for hereon are they said to be guilty before GOD: And hence our Personal Justification by Faith is in the Sight of God, *Rom.* iii. 19. *Gal.* iii. 11.

5. Believers are under the justifying Discharge of the Gospel or Covenant of Grace. The New Covenant is a justifying absolving Sentence to all that are under it. *Heb.* viii. 12. ch. x. 16, 17. I have shewn already that Believers are brought into the New Covenant, and to such a Participation of the Blessings and Benefits of it as is not the Privilege of Unbelievers. This gracious Sentence is God's pardoning Act, which Mr. Petto stands much upon in his excellent Book of the Covenant, ch. 10. and 11. p. 239, &c. The justifying Sentence of the Gospel or New Covenant, which Believers are under, is opposed to that condemning Sentence which is in the Law. When Souls are brought under this Covenant, then the filthy Garments are taken away, and they are cloathed with Change of Raiment, as is represented in Zechariah's Vision, ch. iii. 4. Then is such a Soul cloathed with the Sun, with the Righteousness of CHRIST, and so looked upon, and so dealt with, by God.

Now these several Acts (if indeed they are divers) mentioned in the foregoing Particulars are together and at once in Order of Time.

But this gives Occasion to the discussing Two Points here of no small Difficulty, which I shall do with all convenient Brevity.

Q. 1. Whether Justification or Sanctification doth precede, and hold the first Place? The Inquiry is concerning Justification, which is at Believing, and by Faith.

I answer, Without the Use of Terms or Names which may be disputable, the Matter (I conceive) stands thus. The Spirit of Life from Christ, in his Name, and in the virtue of his satisfying atoning Blood, comes upon the Soul, whom he finds under the Curse, held by the Law in Spiritual Death, and as in that State under the Sentence of Eternal Death: The Blood pleads a Discharge, the Soul must be a Prisoner no longer; this Blood and Righteousness in its Virtue and Efficacy brought home by the Spirit, or the Spirit in the virtue thereof, begets a Principle of living Faith in the Heart, which immediately, being led and guided by the Spirit, looks to the Obedience and Blood of Christ for Pardon of Sin, Acceptance with God, a healed Conscience, and Eternal Life: Thus believing on him, the Soul stands under the discharging Sentence of the Covenant of Grace, which justifies him that believes in Jesus. It is in the Virtue of forgiving Grace that we are quickened when dead. *Col.* ii. 12, 13. *Heb.* viii. 10, 11, 12. I will put my Laws into their Mind, &c. FOR their Sins and Iniquities I will remember no more. We have not first Faith, and so obtain the Righteousness of CHRIST as somewhat at a Distance from us; But that Righteousness

is brought nigh, and thro' it we obtain precious Faith, 2 *Pet.* i. 1.

There is then some justifying Act of God at the very Time of Conversion which precedes all Acts of Faith, and that is bringing nigh the Righteousness of Christ, opening the Prison-doors, and absolving from the Curse of Spiritual Death. This Part of Justification may be called Constitutive.

There is also a justifying Act which in Order of Nature follows Faith, and this is the Sentence of the New Covenant, discharging, acquitting, and declaring righteous Thus the Covenant of Grace is the Charter, Deed, or Instrument, of Justification. And this Part thereof may be called Declarative. Not because it only declares a Man justified: For Justification is truly, and according to Scripture, defined thereby.

Now so far as Justification precedes Faith, so far it does precede Sanctification, and (I think) no farther. And how far Faith is the Instrument of, or goes before Justification; doubtless so far Sanctification goes before Justification. For Faith belongs to the New Creature, and is a Branch of Sanctification as truly as Love, or any other Grace. Howbeit, as God first received the Atonement at the Hand of Christ, and then gives us his Spirit; and as Christ first acted towards God as a Priest making Peace with him, and then towards us as a Prophet and King to subdue us to God; so Faith, following the same Order, first looks to the Priesthood, then to the Kingly Office of Christ. O the Blood of CHRIST

for Pardon, is that which the trembling guilty Soul wants! And then comes in a Conviction how Sin and Satan must be dethroned, and Christ's Kingdom set up in the Heart. Faith, so soon as wrought, acts towards the Blood of Jesus to receive the justifying Sentence of God; then it turns inward, and as a Principle of Sanctification purifies the Heart and Life. *Rom.* iii. 25. Faith in his Blood, *Acts* xv. 9. Faith that purifies the Heart.

Justification then, as it is the Application of the Righteousness of Christ, in the Spirit's working Faith, hath an unbelieving ungodly Man for its Object; As it is an Acquittance or declaring Righteous, so it has a Believer for its Object. *Rom.* iv. 5. God who justifies the Ungodly. c. iii. 26. The Justifier of him who believes in Jesus. But neither of these is adequately and fully Justification without the other. Nor is there any Interval of Time between them. The Inquiry, Whether Justification or Sanctification be first, is not necessarily concerning Time, but the Order of Nature, and Connexion of the things themselves. Nor is it concerning Progressive Sanctification but Initial, viz. a Sanctifying Work of the Spirit or Regeneration.

While this is strictly kept to, and those Justifying Acts of God which are before Faith are allowed, it ought to be no more offensive to say (which Dr. Goodwin maintains) that Sanctification precedes Justification, than when the Apostle sets Calling first, Whom he called, them he also justified, *Rom.* viii. 30. A Sanctifying Work cannot be separated, nay, nor

distinguished from Effectual Calling, or the Work of Faith.

Yet because Men are apt to think that that which precedes hath some causal Influence upon that which follows; and because Sanctification is mostly understood of a Progressive Work; and lastly, because Faith first looks to the Blood of Christ, and thence fetches Virtue to purify the Heart: It is necessary to speak of Justification as preceding Sanctification. Our Justification hath a causal Influence into our Sanctification; but Sanctification hath not a causal Influence into Justification. The Application of Christ's Righteousness has an Influence even into initial Sanctification; it is in the Virtue of the Justifying Righteousness of Christ now applied, that any Soul believes. The justifying, acquitting Sentence itself received by Faith, has an Influence into Progressive Sanctification, tho' I think in Order of Nature, it follows Calling or the Work of Faith.

Therefore when Men by Sanctification going first, mean, that it is in part our Justifying Righteousness, and that Justification depends thereon, it is injurious to Grace, and I'll not grant it them in that Sense: But when it is intended only that Personal Justification completed follows Calling in Order of Nature, I agree thereto: But God's Gift and applying of Christ is before our receiving him, and his revealing Christ's Righteousness before our apprehending it, in Order of Nature.

Q. 2. Whether a Believer is at once justi-

fied from all Sins, even from those which are future, or hereafter to be committed?

Answ. Dr. Ames has very well stated this Matter. *Med. Theol.* c. 27. § 23, 24, 25. "The Sins of the justified (saith he) are remit-"ted, not only those that are past, but also, in "some sort, those that are to come. *Numb.* "xxiii. 25. He beholdeth not Iniquity in Ja-"cob, nor seeth Perverseness in Israel, because "Justification leaves no Place to Condemna-"tion, *John* v. 24. He that believeth hath "Eternal Life, and shall not come into Con-"demnation, and certainly and immediately "entitles to Eternal Life. Also all that Re-"mission which was in Christ prepared for us, "Justification makes it actually ours; neither "can Sins past and present be wholly and "fully remitted, unless also those which are "future be in some sort remitted. This is "nevertheless the Difference, that Sins past "are remitted by formal Application, but "future virtually only: Sins past, in them-"selves; Sins future, in the Subject or Person "sinning. Nevertheless Remission of Sins is "asked daily by the justified. (1.) Because "the Continuation of this Grace is necessary "to them. (2.) That the Sense and Manifes-"tation of it may be more and more perceived, "as particular Sins require. (3.) That the "Execution of that Sentence, which was pro-"nounced in Justification itself, may be ripened "and promoted." Whether we say, Future Sins are pardoned virtually, or a Pardon is laid in with respect to them, or that they are pardoned actually of Course as they are actu-

ally committed; it comes much to one, and there ought to be Allowance for Men's different way of Expression. But,

1. If God charges and imputes future Sins, which are present to him, when he justifies a Sinner from past Sins, then the Believer is not perfectly justified in his Sight. This I can by no means grant. It makes Justification imperfect and gradual. But when they are present to the Eye of his Omniscience, they stand not before the Eye of his vindictive Justice, nor ever shall. Blessed is he whose Transgression is forgiven, whose Sin is covered, Blessed is the Man to whom the Lord imputeth not Iniquity. *Psalm.* xxxii. 1, 2. Here is Transgression, Sin, and Iniquity; these are found with Believers while in the Body. He does not say, Blessed is the Man that transgresseth not; for who should then have the Blessing? But, whose Transgression is forgiven.—And whose Sin is covered. Is it a Blessedness that a Man's Sins are covered from other Men's Eyes, or from the Eyes of other Creatures? Not at all. From whose Eyes then will you say? From GOD's Eye, I boldly say, or else there is no Blessedness in it. And let him that cavils tell me, whose Eye he takes it to be. When the Righteousness of Christ therefore covers their Sins past and present, is not the same sufficient to cover those which are future? Do they lie open to the Eye of God's vindictive Justice? Then it is but an imperfect Blessedness. Again, when God imputeth not Iniquity, he imputes no Iniquity. If this is not perfectly so, there is no perfect Blessed-

ness, which yet the Psalmist so glories in.—Our future Sins are present to God, and does he impute them? No, if we believe in Jesus, we are not justified before him by halves.

2. If when such Sins be actually committed, they then lie charged, or not pardoned, for some time, viz. till Faith and Repentance are renewed; then is there an Intercision or Interruption of Justification. This also may not be granted; yet this some contend for. It doth not suffice to say, that all former Sins are pardoned: For one Sin charged makes a Breach upon a Man's Justification, and doth as really condemn to Hell as many. Justification is not complete, but imperfect, is not continued, but interrupted, if one Sin stands charged. Against this Charge of Sin I argue,

(1.) A Believer is not under the Law. *Rom.* vi. 14. *Gal.* v. 18. I would only ask whether one that is in Christ is under the Law in its Rigour, as a Law of Works? Again, By what Law is Sin imputed to a Believer? There's no Medium between Sin being imputed, and being justified from it. I say, tho' a Believer Sin, he is not under the Law, in the Interval between the Commission of Sin, and the Exercise of Faith and Repentance. If he is under the Law, he is under the Condemnation thereof for that Sin. But he who once believes in Truth, never more comes into Condemnation, *John* v. 24. Otherwise the Case of Believers is the same as that of Unbelievers; unjustified and unpardoned as to that Sin; and there may be a Complication of Sins, of

many dreadful Sins, before Grace prevails again, as in David's Case. Nay, when he sins daily, he will be every Day unpardoned, as to such Sins, for a time; and I see no Reason why lesser Sins should not require Faith and Repentance for Pardon as well as greater: But alas! our daily Sins are not always of the smallest Size. Farther, a Believer cannot be sure he is altogether pardoned and justified, if he doubt of the Truth of his Repentance as to this particular Sin.

(2.) A Believer is under the Covenant of Grace. Tho' he sin, he does not fall out of Covenant. It is impossible then, that Sin should be imputed, or not pardoned, for the least Moment of Time, when that Covenant is or includes a justifying Sentence as to all Sins. Their Sins and their Iniquities (saith God), I will remember no more, *Heb.* viii. 12. meaning all to their Lives end. O this is the Privilege of the Believer, he is not under the Law, but under Grace!

Object. But if future Sin be pardoned, or in Effect so, that whenever it is committed, it is actually remitted, then we may take Liberty to Sin, and live at any Rate.

Answ. It follows no more than (1.) If we are elected, we shall be saved, and need not care how we live. It is a good Answer, We know not our Election, but by being called and found in the Way of Holiness. Nor do we know the Forgiveness of our Sins, without the Exercise of Faith and Repentance. (2.) If we are sure of the Continuance of God's Love, and

of Perseverance to the End, then we may be careless and live in Sins. Thus carnal unrenewed Reason will argue; but they who believe the Love of God, the Continuation thereof, and the Security of his well-ordered Covenant, do know these to be the Truths of God, and the greatest Engagements unto Love and Obedience. (3.) If we are sure Provision is made in the Covenant of Grace for the Remission of Sins, and that they shall surely be forgiven to them who once believe in Truth; there's altogether as much in this to give a Liberty to sin, as to say they are already forgiven. Especially when it is granted,

1. That when Believers fall into Sin, it is not forgiven to the Conscience, that they should have Joy and Peace, till the Exercise of Faith and Repentance. They will not be able comfortably to conclude it. As for those who talk, They need not be troubled, nor concerned, nor repent, and yet may conclude they are pardoned; they will find this a sad and pernicious Mistake, if they persist therein.

2. That God corrects and chastises his People for their Sins, *Psal.* xxxix. 11. and lxxxix. 30, 31, 32, 33. As to that Correction which God will visit his People with, their Sins are not forgiven before, nor so soon as committed, nor it may be, as repented of. But this being a Dispensation of Love in the New Covenant from a Father's Hand, and working for Good thro' the Purchase of Christ, there's no Reason to say on this Account, that their Sins are unpardoned as to the Law and Justice of God, which have no Charge against them. It is

very much with respect to this Dispensation of Chastisement that we pray, Forgive us our Debts; and that our Father will not forgive us, unless we forgive others. Also those whose Hearts are not disposed by the Grace of the Gospel to Love and Foregiveness, will be found at last to have had no Part in God's forgiving Grace.

I have somewhat diverted from what I was upon; with a Hint of which I conclude this Section. There is a Real Justification upon Believing, which was not before. There is a Pardoning Justifying Act of God, with respect to which every Unbeliever is unjustified, and that even in God's Sight, as Christ was not justified in God's Sight, whilst under the Curse for us. Now they who would oppose this must shew, either that there are no such Acts of God, as implanting into Christ, giving the Soul Possession of him, translating from under the Law, and bringing a Soul under the Grace of the New Covenant, and declaring him righteous in the Righteousness of Christ applied; or else, that these Acts are not Justification. Otherwise it will hold, that there is a Justification by Faith before God, and not only in the Conscience, nor merely a Manifestation of what was before. Less than this cannot be intended by those Expressions; I will make Covenant with them: I will forgive: Righteousness shall be imputed: Many SHALL be made righteous: By him all that believe are justified: And, I will not remember thy Sins any more. Sure it is good and

safe to keep to Scripture-Language, and we ought to be very wary of any thing that is injurious thereto.

SECTION II.

CHAP. I.

OF OFFERS OF CHRIST.

WHILE the foregoing Work in this Second Part was upon my Hand, Mr. Hussey, Pastor of the Church of Christ in Cambridge, put forth his Book against Mr. Hunt, intituled, "The Glory of Christ unveiled;" wherein he opposeth the Offering of Christ to Sinners in the Gospel, and by Consequence, all Invitations of Sinners to Christ, and Exhortations to believe, &c. This being a practical Point, and excluding one Branch of ministerial Work, I thought it necessary to appear in Defence of what I take to be the Truth herein; and either to hold forth or receive Light from the Word of God hereabout. With due Deference therefore to the Ability and Learning of this Brother, my Senior both in the Ministry, and in Years;

I begin with the Point of Offers; my Method shall be (under the Divine Assistance) to explain what I intend; to defend what I shall have so explained; and to answer Objections. Under this last Head I shall principally have respect to this Author.

The Ministers of the Congregational Persuasion (which both Mr. Hussey and I profess) in and about London, in their Declaration against Antinomian Errors, printed 1699.

p. 41. lay it down as an Error in them that hold it, tho' falsly charged on themselves; viz. 'That Ministers of the Gospel ought not to 'propound the OFFERS of Salvation unto all 'those to whom God calls them to preach, 'seariously inviting them to improve the 'Means of Grace, that they may be saved; 'and assuring them, in the Way of their Mi-'nisterial Duty, of the Salvation of all such as 'believe in Christ; because they want Abili-'ty to close with the Offer, and all shall not 'be saved:' This Declaration Mr. Hussey, p. 648. is exceedingly offended with. I wish he had shewn more of a Christian Temper, and had treated those he opposed (at least) as Brethren. For what more Hurt in them unitedly to state and explain their Judgment (without imposing on any Man's Conscience), and this against false Charges, than for him to do the like, with a very great Air of Assurance and Opposition; not to say, Authority? In the same Page, he gives this Challenge, Let me see what Congregational Minister in the Kingdom, strictly and holily such—will stand by this Arminian Position; viz. That Ministers of the Gospel ought to propound the Offers of Salvation unto all those to whom God calls them to preach, &c. I'll not challenge to myself the Qualification he calls for; For behold I am vile, wherefore I abhor myself, and Repent in Dust and Ashes: But according to the Grace given me of Christ, I shall endeavour to defend this, which I don't take to be an Arminian Position.

I. To explain this Matter therefore, I would shew, (1.) What is not. (2.) What is intended by Offering Christ to Sinners.

(1.) For the Negative.

1. That the Heart of the Offerer, viz. God and Christ is equally affected towards the many to whom the Offer is made; this is not intended. Amongst Men when something is equally offered unto many, it seems to intimate that the Heart of the Offerer stands equally affected towards all to whom the Offer is made. But here it is for the Elects Sake, that the indifinite Offer is made. God's Heart is towards them in a Way of special Love.

2. That the Offer is properly conditional, and the Thing offered not absolutely a Gift, is not intended neither. In earthly Things, where something is offered to many, but some Act to be done is to determine the Possession or Enjoyment to one of those many, the Offer is conditional, and the Thing offered not a free Gift. Our Acceptance (which is all that God calls for) is not the Condition determining the Enjoyment to one, rather than to another; but his Will determines it, whose Grace, Power, and Free Gift, enables some to accept.— And tho' this required Acceptance has the true suspending Nature of a Condition to the Non-Elect; yet it shall not be a Suspension as to the Elect; for God comes and gives the Gift of Christ, and gives the accepting Heart, even the Gift of Faith; and his Gift is before our receiving Act, and is the Cause of it.

3. That the Persons to whom the Offer is made have Power of themselves to accept, and

that it is of their own Will that they do so; is not the Meaning of offering Christ neither. An Offer of any thing made among Men, ordinarily supposeth this. If these Things which I have denied were intended by Offers of Christ, the first would bring in Universal Grace; the Second a Covenant of Works; and the Third would introduce Free-Will. And what needs an Arminian desire more?

4. The Essence of the Gospel doth not lie in an Offer of Christ, I only say it includes an Offer; but the Essence thereof is Free Promise, Free Grace and Free Gift. God does not stand, wilt thou? Wilt thou? And there leave it, by an Offer to the Creature's Will. But positively gives Christ, and works the Will by his Spirit. Men may carry this Offering Doctrine too far: As if they insist altogether upon the Offer; or intimate that the Offer prevails with Souls (whereas it is the Gift of God, and the Work of the Holy Spirit doth that), or neglect the Peremptory Terms of the Covenant, I will, and ye shall. When there is therefore an Offer only to others Wills, and they are left to that; there is more than an Offer as to the Elect; but when there is more, it does not follow, that there is not this; nor yet, that the Spirit of God doth not work by this.

(2.) For the Positive. What is this Gospel-Offer of Christ to Souls? I am to define it, as it is common to the Elect with others, where the Gospel comes.

Answ. It is the proposing and setting forth of Jesus Christ for Acceptance. He that de-

nies the Gospel to contain an Offer of Christ, shall be forced to deny this. But will any Minister of Christ deny it? Again, he that owns this, shall be forced to own the Preaching of the Gospel to be an Offering of Christ. What tho' none of those Things denied before are necessarily supposed, nor are at all included herein? The Gospel may hold forth an Offer of Christ notwithstanding, and doth so, according to this Account of it, A proposing of Christ for Acceptance. Here is, (1.) A Declaration concerning Christ in his Person, Office, and Performances. (2.) A Publishing of God's revealed Will to be, that Men should believe on him, or accept of him. (3.) That they may freely so do. (4.) That they who do so shall be saved by him. Here is the Offer of Salvation. This is what I mean, and this is all I defend in this Matter.

II. I am to Defend and Prove this Point thus explained. But need I to do it, when it is self-evident, and when it has been the current Language of the greatest Anti-Arminians? It seems it is not amiss.

Therefore, that the Preaching of Christ in the Gospel has the Nature of an Offer, and is truly such, appears from the following Particulars.

1. In the Gospel God sets forth and proposeth Jesus Christ for Acceptance. This I would prove, and let my Opponent choose, whether he will deny this to be so, or deny this to be an Offer. We have the Witness of all the Three in Heaven, Thus and thus hath Christ done, obeyed and suffered, &c. 1 *John*

v. 6, 7. It is the Father's revealed Will and Command, that Men should accept of his Son, and believe on him, 1 *John* iii. 23. This is MY SON, hear him, *Math.* xvii. 5. Again, Behold me, behold me, (saith Christ), *Isa.* lxv. 1. stretching out his Hand all the Day long. And as the Holy Ghost saith, To-day if ye will hear his Voice. A Saviour, a Saviour, is the loud Proclamation of the Gospel. Christ is set forth by God the Father in the Gospel, as a propitiatory Sacrifice to be believed in; which may be the Meaning of *Rom.* iii. 25. as well as that he was fore-ordained (according to the Margin). He was set forth (as an Object of Faith) evidently as crucified, among the Galatians, *Gal.* iii. 1. whether they savingly believed or no. Besides, what is preaching Christ to a People, or a Soul in particular, where the Minister knows nothing of their Election? Is not this a holding forth Christ for Acceptance, and a setting Hope before them? *Heb.* vi. *Acts* iii. 20. *q. d.* He shall send Christ to be your Judge, of whom you once had a Tender in the Gospel. Again, *Mark* xvi. 15. Preach the Gospel to every Creature. What good News is this, if there is nothing of an Offer, or Invitation, if Christ is not proposed to be accepted? And this is not to the Elect only, but to others. Compare *Colos.* i. 25, and 28. Hence they are said so be evangelized where the Gospel comes, *Acts.* viii. 40.

2. In the Gospel Christ is lifted up, as Moses lifted up the Brazen Serpent upon the Pole, *John* iii. 14. It is true, the lifting up here,

primarily respects his Crucifixion (*John* viii. 28.); yet includes the preaching Christ crucified, which is a setting him forth (as it were) to the View of Sinners. For it is, That Whosoever believeth in him should not perish, but have everlasting Life. v. 15, 16. Besides Doctrinals, and distinguishing Truths, we have this blessed Encouragement to propose unto Men. How did Peter wind up his Doctrinals to Cornelius, his Neighbours and Kindred, *Acts* x. 37—43.? Even thus,—Whosoever believeth on him, shall receive Remission of Sins. This, saith he, is testified to by all the Prophets. So Paul issues his Sermon, *Acts* xiii. 38, 39.—Be it known unto You—that through this Man is PREACHED [unto you] the Forgiveness of Sins. And by him all that believe are justified, &c. What did Paul mean, unto you is preached Forgiveness? Did he mean, You are forgiven; or that Forgiveness was held forth, and offered to them: Did not God offer Healing to the stung Israelites by the Brazen Serpent? So, whosoever believes on Christ shall not perish. How are Souls to take it who know not whether they are Elect or otherwise, but as a Tender of Christ and Salvation with him, on no other Terms than the Receiving all freely? This believing also is an immediate Duty, unless any will say, that Unbelief is not an immediate Sin.

3. An Invitation to a Feast (suppose a Marriage-Dinner or Supper) is an Offer of a Participation of the Provision there made. In the Gospel is such an Invitation, *Mat.* xxii. 2—10. Who will come to this Mar-

iage-Feast? Who will feed upon Christ?

4. The Gospel proposeth the heavenly Canaan to Souls, in such sort as the earthly Canaan was proposed to the People of Israel. I peak not strictly of the Terms, but of the Nature of the Proposal. See *Heb.* iii. 12, 13. 18, 19. Compare c. iv. 1, 2, 3. 6. Here is a Promise left us, viz. upon Record, set before us in the Gospel, that all who believe shall be saved. Unto us was the Gospel preached. We have been evangelized as well as they; viz. by this Proposal of the heavenly Canaan, as they were by the earthly. So v. 6. They to whom it was first preached, or as in the Margin, to whom the Gospel was first preached, viz. The same Gospel in Type, with ours in the Antitype. Now see *Deut.* i. 8. Behold I have set the Land before you; go in and possess it. This was while they were yet in the Wilderness. v. 19. Again, v. 21. Behold the Lord thy God hath set the Land before thee, &c. It was to be enjoyed and possessed in the way of Faith and Obedience, though not for them. Unbelief came and cut them short. So it doth many that have the Gospel preached to them; of which the Apostle warns the Hebrews. In *Mat.* xix. 21. Go sell that thou hast—and thou shalt have Treasure in Heaven. What hurt to say, that Christ offered him another Treasure, better than his earthly? And is not the same thing done in the Gospel daily? But when Heaven is set before Men, and all the Glory and Happiness of the World to come, it is not, say they, worth fighting, striving, running for;

nor worth denying all for. Thus it draws out a Discovery of the prodigious Folly and Wickedness of the Heart.

5. The Gospel must be first preached, and Christ be first proposed and set forth unto the Jews. Thus was the Apostle's Commission, *Luke* xxiv. 47. Thus it was meet it should be, *Acts* xiii. 46. Also *chap.* iii. 25. Unto them first God sent his Son Jesus; viz. in the Preaching of the Gospel. Was not this for Acceptance? And (to speak as Men) to know (*Deut.* viii. 2.) whether they would accept it or no? Was here no Tender of Christ, no Offer of Grace and Salvation? This Gospel, when slighted by them, was brought to the Gentiles, *Acts.* xiii 46. c. xxviii. 28. So that if it were an Offer to them, it is so to us.

6. Where the Issue is, either choosing or refusing a proposed Advantage or Benefit, there was an Offer. Some choose Christ. So Mary (*Luke* x. 42.) Some refuse him. *Luke* xix. 27. So the Jews did; and are accountable for so doing. When the Gospel is preached, God will have it told to Men, who his Son is, what he has done, and what Benefits he brings: And now, saith he, Soul, is he worth thy Acceptance? See, what thou wilt say. He is worthy of all Acceptation: Dost thou think him so? They all practically return some Answer Some being left to themselves, refuse him: Others divinely taught of the Father, choose him. And Christ acknowledges this in them altho' it is of himself. Mary hath chosen, &c. Theirs is an After-Choice, for his goes first, (*Job* xv. 16.) Yet a Choice it

is; or (if you had rather) a Consent, embracing this tendered and freely given Jesus.

7. The Free Tender of Christ is the Soul's Warrant for receiving him. Otherwise we may ask, *Quo Warranto?* What Warrant have they? It will be said, the Free Gift; is not that Warrant enough? I answer, but no Man knows this, that Christ is given to me, but by the Witness of the Spirit in the Heart. Now there must be a Warrant in the Word, as well as in the Heart. As in the Matter of Obedience. It is not the Internal Working of the Spirit, that gives our Actions the formal Nature of Duty or Obedience; tho' they cannot be otherwise, if he guides and enables thereto; but their respect unto the External Rule in the Word. Again, I demand, whether this Proposition, Whosoever believes on him shall not perish, &c. be not a sufficient Warrant to me, and to another, for believing in Christ? I confess I took it to be so, in believing (I hope) on the Son of God. And if it be so, (as most assuredly it is), I ask again, whether it is not therefore so, because this [whosoever] is an Offer unto me, that is, that there is not only Leave given, but a Command that I believe, and a Promise that so doing I shall have Eternal Life. Or let any Man shew me another Reason, why here is such a Warrant contained: Or how any thing can be so without such a [whosoever] or indefinite Tender? The Command of Believing, where it is not to the Elect only, comes to the same thing.

III. I am to answer Objections against all

offering of Christ in the Gospel. I shall gather up those of Mr. Hussey, as near as I can, under the following Heads.

1. This Notion of Offers is not fitted to a firm belief of Election—because here it is Grace given, under the Positive Work of God the Spirit, must come in where the Gospel is preached to the Elect of God, not Grace offered. Mr. Hussey against Hunt, p. 545.

Answ. It offers no Prejudice at all to the Doctrine of Election. Nor is the Offer of Christ any more contrary hereto, than the Preaching of Christ to Sinners. For what is the Preaching of Christ to a Non-Elect Sinner? Is it not some sort of Encouraging the poor Sinner to believe? A Phrase used in another Case, by this Author, p. 508. If he means any besides an elect Sinner, what sort of Encouragement is it, where Christ and Salvation are not at all offered? But the Truth is, this Objection runs against the Preaching of Christ, save to the Elect only. Grace given to the Elect, is first Grace tendered by the Gospel to them with others. Grace as given, actually conferred by the Spirit, is to the Elect only. And if this only is to be preached, I must turn the Whosoever believes shall be saved, into this Form, The Elect shall believe, and be saved. This is true, but what is this to that Encouragement which the Gospel holds forth to Sinners without distinguishing Elect from Non-Elect? If any thing more therefore is to be preached than the positive Gift of Christ to the Elect, it is an Offer, or general Encouragement to believe, repent, and

be saved. This I am sure is the Scripture-Way. Upon what Ground therefore Mr. Husey shall defend the Preaching of Christ indefinitely, I will defend, That in the Gospel is an Offer of Christ, in the Sense explained, consistently with the Doctrine of Election.

2. This Doctrine of the Offers of Grace is no way fitted to any firm Belief of the Doctrine of a Non-Election of Persons; yea, utterly repugnant to it. Can they do more than the Elect to take Offers of Grace? p. 545, 546. Answ. If he preaches Christ to any other but the Elect, seeing there is no absolute Promise or Gift to the Non-Elect, it can be no other than in Effect an Offer of Salvation, upon and thro' Believing. A Minister cannot address himself to a particular Person or Persons, who are yet in Unbelief, either as Elect or Non-Elect. What then must he not preach Christ to them? Not entering into this Secret we may safely preach as Paul to the Jailer, Believe on the Lord Jesus, and thou shalt be saved.—We have nothing to do to discern or distinguish Vessels of Wrath, or Vessels of Mercy in preaching Christ to Men. We have no hope nor Aim to save the Non-Elect; but use all Means of God's appointing, that the Elect may obtain the Salvation which is in Christ Jesus, viz. already prepared: Amongst which I reckon the preaching, proposing and tendering of Christ freely. For their Sakes is this designed, and carried on, but who knows them, till they are enabled by Grace to accept Christ freely offered to them? When I offer

Christ to all within the Sound; here is Christ, Souls, a sweet Saviour. Whosoever thirst come and drink. I firmly believe Election, and keep it in my Eye, knowing that as many as are ordained to Eternal Life, and no more, shall close with this tendered Jesus, not as merely an Offer, but as the Gift of God. I stedfastly believe particular Grace, and that lodged in the Holy Ghost's Hand to bestow on none but the Elect: Nor is the Tendering of Christ any Contradiction hereto, any more than a Preaching of Christ to all, seeing that is a holding him forth for Acceptance.

3. Offers seem to be prejudicial to the positive Work of the Spirit, and the absolute Gift of God therein. Answ. Not at all; for some are left to their own Choice, and these are sure to refuse Christ; others are determined by Divine Grace, and enabled by Divine Power in a Day of Power to choose him. It is not a bare Offer to the Elect, and left there. For what hinders, why the same thing that is proposed to many, may not be given to some? While the Offer warrants their Reception, and the Gift enables them thereto. 4. This Doctrine of Offers seems to exalt the Creature's Power, by laying all shamefully upon Ministerial Offers of Grace, and Terms of Grace, which are but the Congregations human Endeavours, to accept of the Offers of Grace. Answ. Tho' we preach Christ as Preaching is the Means of Faith, yet there is no Necessity that we lay all thereon. And when the Preaching of Christ is for the Obedience of Faith, human Endeavours need not be exalted out of

their due Place. But I may touch that Point again under another Head. In the mean time, I take what is quoted from Dr. Goodwin in the forementioned Declaration, p. 42—46. to be according to the Mind of Christ, and shall do so, till I see it solidly disproved. It is all of Grace and of God who worketh in us, yet there is a labouring which is warrantable and commanded. See *John* vi. 27. 2 *Cor.* v. 9.—*Heb.* iv. 11.

On the other hand; if no Power naturally for receiving is supposed, then an Offer is but to mock one; it only lays the thing before me under invincible Impediments of reaching it, as holding out my Hand with Money to a poor Prisoner that looks thro' a Grate and begs, but can't come near me—but if I go up to him, and gave it him, he hath it presently. —Answ. The Comparison is lame, for the poor Man in Prison is willing to receive the Offer but cannot. But the poor Sinner cannot because he is unwilling. Here the Tender is made unto the Will, but it is not so in the Simile brought. And the Truth is, it is but an Arminian Objection, endeavouring to fasten an Absurdity upon the Offering of Christ where Men cannot receive him. But the Question in the Tender is, Soul, wilt thou receive Christ? This shall answer God's End of proving and discovering what is in Man, what a Rebel he is, and rendering Gospel Rejectors inexcusable.

5. Another Offence that seems to be taken is, that such a general Offer supposes Terms of

Grace, or some Condition whereon the Offer must be made. Answ. This is in Part already answered. And (1.) I grant that Christ is to be proposed in that (as it were) conditional Form. Christ is thine, if thou wilt have him, or take him to be thine. His Righteousness is thine, if thou believe. Again, If thou believe on Christ, submit to his Mercy, repent of thy Sins, thou shalt be saved. On the other hand, He that believeth not shall be damned. [If] in Grammar is a conditional Particle. And no Man ought to be offended at this Way of proposing Christ and Salvation. It runs through the whole Scripture. (2.) There is however no Condition of receiving Christ: As to say, on such Conditions I may receive him. But he is to be taken freely, as he is freely given. Christ is a Saviour, and I am a Sinner, and therefore qualified for him in that office. I see and feel myself a Sinner, and therefore come at God's Command, and take him as my Saviour. Submission to his Righteousness, Government, and divine Teachings, are ingrediential in this receiving Christ, and not Terms thereof. Obedience is consequent thereupon. (3.) This take and have is no Condition, no Legal or Federal Condition. No Man accounts it so, in any Matter. It is really no Condition, to have a Thing for the taking. See then the Condition, even to have Christ freely, to take him as a Gift. Thus it is a free Offer. Yet (4.) Because of the Aversation of Man's Will from this taking of Christ in his whole Salvation as a Gift, and of his Righteousness as a Gift of Grace; hence it comes to pass,

that there is a Suspension of the Benefit as to those who receive not Christ. I say, not because that receiving is to them who do receive, a Condition of their enjoying Christ properly speaking; but from the Nature of the Thing; non-receiving has a suspending Nature; because no Man who obstinately refuses Christ, has him, and that all Men left to themselves will do. A great Man offers himself, and with himself his All, freely and absolutely in Marriage to a poor Woman; she utterly refuses it; He offers himself to another no otherwise qualified; she thankfully accepts it. Here's no Condition, but all is free. The Offer was free to the Refuser: Yet there was a Suspension from the Nature of the Thing: There must be a Consent. The Match was free to her that closed with it. (5.) This as it were conditional Proposal of Christ, and of Salvation by Christ, is not the Form or Essence of the Covenant of Grace. The Covenant is not made with all to whom Christ is preached. No such Matter. The Covenant itself runs in Promises, and in absolute Terms. But because Ministers know not the Elect from others; and because Men know not themselves to be so, but by believing; and because God would hold forth Encouragement to Sinners under the Gospel; tho' they don't know themselves to be elect; he would have it thus proposed, If thou believest, and Whosoever believes, &c. In the mean time, he comes and works it in his Elect, which shews it is not a proper Condition, which ought to be performed by him of whom it is required.

As to the Synod of Dort, whom Mr. Hussey, p. 648. mentions, I don't find that they were any thing against, but expressly for, the offering of Christ in the Gospel to Sinners. He should have quoted the Place or Places he had respect unto. I shall not stand to transcribe from them, finding I am like to go beyond my intended Bounds: But shall refer Mr. Hussey, and who else is pleased to inquire, to some Passages which clearly shew the Mind of that famous Assembly, in this Matter. Having reconciled this Doctrine with that of particular Election, it is with the same Labour done as to particular Redemption. I therefore dismiss this Point. Only would hint, I contend not, that Ministers must needs use such a Form of Words, I offer you Christ and Salvation: But the Preaching of Christ, in the Nature of the thing itself, is such an Offer Nor is the Gospel merely an Offer. The Essence thereof is a Declaration concerning, and a Promise of Christ, and Life by him. I only say, it includes an Offer in it: or that its Indefinite Proposal unto Men is such. Another's Dislike or Disuse of the Word, forasmuch as it is not Syllabically in the Scriptures, shall be no Offence to me, provided he lays before Souls the Indefinite Encouragement of the Gospel, as well as preach the positive and absolute Grace of God and Christ to the Elect. Nor ought my using of it to offend him, when it is no more than his Preaching or Proposing Christ, which (I hope) will be allowed.

CHAP. II.

Of the Invitation of Souls to Christ.

AND must it be proved that this is in the Gospel, and a Part of the Work of the Ministers thereof? You insist much (says Mr. Hussey, p. 140.) in the applicatory Part of Preaching, upon coming to Christ, &c. and then adds, that they lay not open the Springs of that Motion. Answer. If some miscarry in the Managing, is the thing therefore to be rejected? I have learned from 2 *Cor.* v. 18, 19, 20. that there are two Parts of a Minister's Work. (1.) A Declaration of what God and Christ have done in Reconciliation made by Christ, V. 18, 19. (2.) An Invitation to accept it, made with greatest Earnestness, V. 20. It was the Ministry committed to them before they preached to these Corinthians, and which had been their Work in Preaching to them, whereof he puts them in mind. And now (saith he)—As tho' God did beseech by us, we pray (viz. Men, V. 11. We persuade Men) in Christ's stead, as, for Instance, while we speak to you, be ye reconciled to God: Thus we preach to Sinners. Another Part of the Application is to Believers, c. vi. 1. that ye receive not the Grace of God in vain. This offers no Violence to the Doctrines of Grace for God himself works with his Servants herein.

Nor can I think but that Text, *Mat.* xi. 28. Come unto me all ye that labour, and are heavy laden, and I will give you rest, is an Invitation to a Spiritual Coming by a Saving Faith. Mr. Hussey, p. 139. and 446, 447. thinks it respects outward Attendance on the

Means. But saith Christ, V. 27. I am the Messias, the Son of the Father, known of him, and by whom alone he is known; and therefore as such, come unto me. He speaks to the Multitudes, v. 7. whose Legs had brought them to him. And why should this [come] have a particular Meaning here from all the Comes in the New Testament, that are at all parallel? Coming is Believing. I own the Labouring here is under the Bondage of the Law, as a burdensome Worship, I add also a Labouring for Life by the Works of it, in vain, *Isa.* lv. 2. Nor do I think that labouring under a Sense of Sin is excluded. But Christ proposeth himself as a Soul-Saviour for Soul-Rest, and therein lay his Work and Employment. It is therefore a suitable Coming that is intended. Bodily Rest from Mosaic Burdens is but additional. Besides, the Experience of many Souls under their troubles and Conflicts, finding it a sweet Invitation to a spiritual coming to Christ, bears Testimony to this Interpretation: And doubtless it stands upon Record for Usefulness, as well as it might be so when it was spoken by our Lord Jesus.

Again, *John* vii. 37—Jesus stood and cried, saying, if any Man thirst, let him come to me and drink. If any thirst for Happiness, tho' seeking it in mistaken Objects where it is not to be had, let him come from them to me, and drink to Satisfaction. here it is evident, as my Brother Hussey saith, they are not forbid to come in their Sins; but [invited] to come as they are, thirsty, tho' never so defiled. This Text, and that in *Isa.* lv. 1. (compare also

), 2.) invite SINNERS to come to Christ in their Filthiness, and withal in the Spots and ins their discerning Faith hath discovered to s in their old Adam's Nature. I think therefore this Brother does not mean to deny that here are Invitations in the Scripture, nor to xpose ALL ministerial Invitations as an Imposing on the Captive Soul the Task of Coming, p. 139. For if Christ by himself, as in his Text, and in his Word, invites Souls; why may not those who negociate an Embassy for him, do the like? 2 *Cor.* v. 20. Lastly, *Rev.* xxii. 17. And the Spirit and the Bride say, come. And let him that heareth say, come. And let him that is athirst, come: And whosoever will, let him come and take the Water of Life freely. See Mr. Hussey, p. 662. Be it so, that the Water of Life here doth ultimately intend, and reach unto, the New Jerusalem Glory not yet revealed; this I oppose not myself unto; yet this hindereth not, that the Invitation respects all Ages. As I have a considerable Time taken it, and still do, that the Invitation to the Marriage-Supper, *Mat.* xxii. is Language adapted to that glorious State of Things, even the Marriage-Supper of the Lamb, when his Wife hath made herself ready, (*Rev.* xix. 7.); yet this was an Invitation of the Jews in their Day, and of others under the Gospel in their respective Ages: So understand this Text in the Revelation: Yet that drinking of the Water of Life respects those Prelibations and Fore-tastes that Believers have here, as well as the full and large draught at last. Nor is it a Visional Repre-

sentation of some Scene to be opened at last. The whole Book is here drawing to a Close, and he speaks *de præsenti* as to all contained therein, V. 16. I Jesus have sent mine Angel, —I AM the Root and Offspring of David, &c. And the Spirit and Bride SAY, &c. With respect to this glorious Conclusion of things, the Spirit in the Word, and by his Power, in the Heart, and the Bride also, say come. 'O come, taste and see, &c. Whoso-'ever will, and a Will he must have, and that 'Will must be given him, or he will not come; 'let him come, who feels any Movings, De-'sires, or Inclinations, to the Glory of the 'Bridegroom and Bride; here it is free, let 'him take it freely.' There is no pre-occupating or taking up Time future, as visionally present, for ought I see, in this Text. Thus I have not wholly pulled down Mr. Hussey's Exposition, and yet have established that which he would overthrow. Gospel-Invitations in the Hand of the Spirit of God are exceeding sweet and useful: Not as an imposed Task: To set Men to work for Life, is one thing, and to invite them to Jesus Christ for Life, for Grace, for Strength, for every thing, is another; but as these express the Heart, the Grace and Love of Christ, to a poor Soul, that is saying, May such an one as I come? And come as I am? And will he accept of me? O now such a Word of Christ, when he finds it to be his Voice, Come unto me! how sweet and satisfying is it! Yea, here lies the Soul's Warrant in coming and believing. Nor do I see else what Warrant he

as herein. But being invited and called, he may come with Boldness. As in the Case of the blind Man, to whom it was said, Be of good comfort, rise, he calleth thee. *Mark* x. 49.

CHAP. III.

Of Exhortations unto Sinners in Preaching the Gospel.

ALTHO' this is a Point nearly allied to the foregoing, yet I have reserved somewhat to be spoken here. I will not be positive how far Mr. Hussey rejects Exhortations to unrenewed Sinners; but if I mistake him not, he is against exhorting such unto Acts of Spiritual Life, as to believe, to repent, &c. And against exhorting them to such Duties, and good Works, as ought to follow Faith. But is much for encouragement of Souls to sit under the Gospel of Christ, whereby the Spirit of God works for bringing of Souls to Christ.

I. Touching the Exhorting of Sinners yet in Unbelief to Faith, &c. 'There are many 'others (saith Mr. Hussey) in great Zeal (it is 'pity it should be separated from Knowledge) 'who press unrenewed Sinners to come to 'Christ,' c. 7. §. 3. I know not what Emphasis may be in the Word [Press] in this Sentence. And I grant the Pressing may be carried too far; as in such Expressions, O that I could persuade you to believe! O what a Wonder it is Souls don't flock into Christ! O couldst thou look in at Hell-gates! &c. with innumerable the like, which Men do or may be able to use. As if moral Suasion could prevail, or

such Arguments were at all adapted to carry the Day. Exhortations need not be carried to this Degree of Pressing. We ought also to inculcate, that it is God must persuade Japhet to dwell in the Tents of Shem. Again, We ought to consider whether the Matter that we are upon will bear an Exhortation to Unbelievers; and not blindly run into the Form of an Exhortation to Sinners, as distinguished from Saints; and so perhaps exhort them to make their Peace with God, in Prejudice of the Redeemer's Work; or to be born again, in Prejudice of the Holy Ghost's Work. We may as well say, a Word to Sinners, and so waving the Form, speak the Holy Ghost's Word's, and not our own. I say, we may not exhort Men to take any Part of Christ's Work, or of the Holy Ghost's Work, into their Hands. For this is Robbing God to enrich the Creature, who ought to be abased, that the Lord alone may be exalted, *Isa.* ii. 11. Howbeit, I think, that Sinners, as such, are to be exhorted to believe in Christ, and to repent of Sin. And thus to exhort I think to be my Duty. 1. Because this is Scriptural, and according to the Practice of John Baptist, upon the Dawn of the Gospel, and of Christ himself, and his Apostles. This was John's Doctrine, repent ye, for the Kingdom of Heaven is at Hand, *Mat.* iii. 2. The Saviour is come; here is a very great Gospel-Encouragement to Repentance. Doubtless they were not all Believers, but rather Unbelievers, to whom he preached this. We have Christ also himself

preaching the same Words, *Mat.* iv. 17.— Again, the Kingdom of God is at Hand; Repent ye, and believe the Gospel, *Mark* i. 15. which is called his Preaching the Gospel of the Kingdom of God, v. 14. Come we to the Apostles of our Lord. I insist not on Peter's Exhortation, *Acts* ii. 38. Nor on Paul's to the Jailor, c. xvi. 31. because perhaps it will be said, they were clearly under a Work of God already. But no such thing appears in that other of Peter, *Acts* iii. 19. Repent ye therefore, and be converted, that your Sins may be blotted out, &c. See also c. xvii. 30. God now commandeth all Men every where to repent. Yea, in this lay a great Part of Paul's Work, to testify both to the Jews, and also to the Greeks, Repentance towards God, and Faith towards our Lord Jesus, c. 20, 21. To those undoubtedly who had not yet repented nor believed. These things, I confess, must be kept upon the Doctrinal Foundation of the Person, Office, Performances, and Love of Christ, according to the apostolical Example also. 2. If Inability to perform without the Spirit's Operation, were a Ground of not exhorting Men to Spiritual Duty; it lies as much against Exhortations to Believers, as to Unbelievers: Because they can no more spiritually perform any Duty without the actual Concurrence of the Spirit, than the Unbeliever can, without the Spirit working habitual Grace. 'Actual Grace (saith Dr. Twiss, Vind. Grat. 'Lib. 2. Part 1. Dig. 2. c. 3. p. 356.) actually 'concurring to every good Act, is necessarily

'required as Light is to seeing. And that 'Opinion concerning Actual Grace necessarily 'required, as concurring to every good Act, 'doth obtain at this Day, almost amongst all 'the Learned.' I wish it were still so; but it is far otherwise since his Day. Yet, tho' this is true, the Epistles are full of Warnings, Admonitions, Exhortations, and Motives, to Professors, and visible Believers, who, according to Man's Judgment, were in the Way of Salvation, yet not all savingly renewed, and so there was Danger of their drawing back, fainting, and falling short. 2 *Cor.* xi. 2, 3. *Gal* iv. 19, 20. *Col.* i. 28, 29. *Heb.* iii. 7,—19. ch. iv. 1, 2. 2 *Cor.* vi. 1, 2. The Apostle therefore expresses a Jealousy and Fear concerning them, and warns of Sin, exhorts to Duty, and stirreth up to Diligence; and all this, to be sure, in a Consistency with the Doctrines of Grace: For the Spirit works by his Ministers this Way. 3. When Faith and Repentance are the Spirit's Work, Believing and Repenting are our Acts. Thus we take not the Spirit's Work into our Hand, nor exhort others so to do herein. With the Heart Man believeth, *Rom.* x. 10. So it is Man repenteth. Hence it is that Men are exhorted to believe and repent, as that which is their Duty, tho' they have no Strength thereto. 4. This sets out to Souls whose Hearts are touched under the Word, what their Work and Duty is: And this the Spirit blesseth for Encouragement unto, and a Means of, Faith and Repentance, While Peter said, Repent, and be baptized in the Name of Jesus Christ, *Acts* ii. 38. And

Paul, Believe, &c. and thou shalt be saved; t
Holy Ghost discovered this to be their Dut
encouraged and enabled them thereunto. Th
therefore I ought to preach to Sinners und
the Word, not knowing whose Hearts God h
touched, or will touch. 5. Surely it cann
be questioned but that Family-Instruction i
Admonition and Exhortation is an incumbe
Duty on Fathers and Masters of Families; an
if this is a Minister's Duty towards those he h
the Care of in his Private, it is doubtless so i
his Publick Capacity. Because both are foun
ed in the same Reason, viz. That it is an ap
pointed Means for Soul-good.

II. Touching Duties, and good Work
which must follow Faith, that they may hav
any Spiritual Good in them. I know not ce
tainly what is my Brother Hussey's Judgme
touching Exhortation to these; tho' I take i
that he is against it. I'll briefly declare m
own Thoughts on this Point, and it may b
he may concur with me herein. I say the
to harp continually upon this String of goo
Works, to make that the main Theme i
Preaching, is an high Affront to God in a
his Persons, to the Office of the Mediator an
Comforter; and introduces a Covenant o
Works: Nor can Souls thrive under such
Ministry. If our Works are made preparator
for Christ; or joined with his Righteousne
in justifying; or Christ is made a Preparatio
(as I may say) or procuring Cause that ou
Duties should justify us; all these are grea
Abominations. On the other hand, The Pe

son of Christ, and Faith on him by the Spirit, must still be preached. That Works before Faith are polluted and sinful, and have no special Acceptance with God; that Faith on Christ as a Priest is the Foundation of all our Obedience to him as a King; must be inculcated. O here lies God's Order, to bring a Soul to Christ, and then he is brought to Holiness! Man's Order is to bring him to Holiness, that he may come to Christ. But this is to try to wash the Ethiopian white. I marvel where Men would be washed, that they might be less filthy, before they come to the Fountain opened. YET Ministers must bear their Testimony against all Ungodliness and Unrighteousness of Men; and give Warning, that the End of these Things is Death; and as they see Occasion, mix their Doctrine of Christ with Reasonings of Righteousness, Temperance, and Judgment to come, *Acts* xxiv. 25. Works of Justice and Charity are incumbent on all Men. Yet are these Things to be urged, not aiming at an outward Reformation, to rest there; but to make Men see their Need of Christ. For the same Reason must the Sinfulness and Insufficiency of their own Righteousness be set before them. Good Works may bring some Temporal Reward, and be a lessening of Future Condemnation, comparatively to those who take an unbridled Course of sinning; unless so far as they are set up in Opposition to the Righteousness of Christ, for hereby a greater Degree of Sinfulness is added to them. These Things will warrant an Exhortation to Unbelievers, duly

managed, unto Duties: Which is as necessary, as it is also to teach, That good Works before Faith have the Nature of Sin. Thus should these Doctrines be kept in a Balance, and be insisted on in their Turn, and in their proper Place. Also Duties that have the Nature of Means to somewhat further, when the Spirit of God will work in them and by them, ought to be attended, and therefore Souls ought to be exhorted to them. Such are Hearing and Reading the Word and Prayer. When there is an Opportunity of learning the Mind and Will of God in and from his Word, and Men neglect it; Jesus Christ will require it another Day. And as to Prayer, it is certainly the Duty of all to pray, as well as join therein with others. But remember that to pray acceptably, thou must pray in the Name of Jesus Christ, and by the Assistance of the Holy Spirit. Pray therefore for that blessed Spirit. Thou art not to stay to be assured that thou hast the Spirit first. But dost thou feel a Want of Christ and of his Spirit, and dost thou desire them? Thou art to pray, and wilt pray: Otherwise thou wilt be content to live Prayerless still. I am not for pressing Men into the Form and External Performances; but for leading them into a Sense of the Want of Christ, and Desires after him. Men got into a Form and Round of Duty, are never a whit the nearer to Christ, but mostly the greater Enemies to his Righteousness. But is it not the Duty of all to pray? Yes, it is. But learn to come with a Sense of Want, and with Desires Christ-ward. What need we answer this

Case of Conscience to any other than those who feel a Need of Christ? Thy Sense, and thy Desires, it may be, are yet Natural: But what is begun a Natural Act may be turned into a Spiritual, while it is upon thy Hand. The Spirit may so far own his own Ordinance, tho' not thy Performance. Therefore set about the Work, not to be thy Saviour, but to seek the Saviour.

Moreover, I see not but that Sinners ought to endeavour to believe, and to repent, and turn to God by Christ, and to pray for help therein. If they ought to believe, they ought to use their utmost Endeavours thereunto.— They ought to take into their Consideration, by their natural Faculties, their lost State in the First Adam, the Encouragements there are to believe in Christ, the Necessity there is of Repentance. Nor can they answer the Neglect hereof another Day. It will be said, This is the Old Adam, no better than mere Nature.— I confess it, in a Sort. Yet it is not Old Adam's Way of Life, that Souls are directed to, but to seek it by Faith. And in Fact, I believe there is a Touch of the Spirit in some common Work, even to draw out the Natural Faculties, else Men go not so far. And in a Saving Work, the Spirit of God deals with us as Creatures endued with such Faculties, and works upon them, and draws them forth, in the mean Time setting up a Principle altogether new; and those only are spiritual Acts which flow from that Principle. But Men are altogether inexcusable in not stirring up themselves, and inquiring after the Way of Salvation; tho'

God has not tied himself to any natural Endeavours.

III. Touching Motives, whereby to enforce such Exhortations proposed to Souls. It matters not whether they are called Motives or Considerations, or by some other Name. It is true, there may be a mismanaging in any Part of the Work of the Gospel: But that Exhortations to Faith and Repentance (which I have now vindicated) may be enforced with such Considerations and Arguments as, under a Divine Blessing, have a Tendency to excite and stir up Souls unto such Duties, I would now evince. 1. We make Use of Arguments with GOD in Prayer. 2. The Spirit of God in the Scripture makes Use of such Arguments and Enforcements. 3. The Spirit of God, by and in the Word, makes Use of such Considerations in the Work of Faith on Souls.

1. Believers do make use of Arguments with God in Prayer. And in them, the Spirit of God assisting, lies the Strength of Prayer.—*Gen.* xxxii. 9. 12. *Num.* xiv. 13—59. Surely this is not contrary to Election, or any of the Doctrines of Grace. It is certain, God hath already appointed what he will do. But he dispenses many Mercies in Answer to Prayer. It is true, this establisheth the Doctrines of Grace. For if it were of the Will of Man, and not of God's Free Gift (which includeth his Purpose and Grace), what should we come to him for, and beg the Things we want? This I am (thro' Grace) well aware of. And let the Patrons of Free-Will answer their Mockery to God in Prayer, unless they own

all to be of him, and from him. And therefore also we persuade Men, because there is an Election of Grace, to be prevailed upon by the Gospel of Christ, and who shall obtain. If it were not so, I would have done, I would lay down Preaching. We should labour in vain, and run in vain. The Success of our Labour stands upon Ten Thousand times a firmer Bottom here, than if it were left to the Uncertainty of Man's Free-will; if I may call it uncertain, when it is certain no Man would come in to Christ, if left thereto. We use Arguments with God in Prayer, and that on the Behalf of Souls; and may use Arguments with Men in Preaching. In the former we do and (many times) must lay aside the Consideration of God's secret Degrees; Who knows but God may be entreated? And so in the latter, who knows but these are chosen Vessels? We'll try, if God will persuade them. 2. But no further to insist on this; the two other of these Arguments will be *hinted* at, and made good, under each of the two following Common Places, whence Motives in Preaching are fetched.

1. Some are suited to allure, draw, and encourage, Souls unto and in Believing and Repenting Work. I think verily such Forms of Speech may and ought to be used in Preaching the Word; Soul, if thou believest, if thou repentest, and turnest to God, if thou comest in to Christ; He will receive thee, He will pardon thee, and thou shalt be saved. Not that in the Duty He requires a Condition intitling to the Blessing (there lies the Mistake): But

in the Blessing he proposeth an Encouragement to the Duty. I think I some time enjoyed the Presence of God (thro' his Free Grace) in thus opening and speaking unto that Text *Isa.* lv. 7. Let the Wicked forsake his Way, and the unrighteous Man his Thoughts; and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon. O here is a white Flag of Mercy and Pardon hung forth (as Dr. Goodwin's Phrase is) to invite in, and entice Rebellious ones to Christ! The forsaking is not the Condition of the Pardon, but the Pardon is an Allurement to the forsaking. It was thus I understood it, and proposed this abundant Mercy and Pardon to win upon Souls to forsake their Way, &c. It is not the Way of Profaneness only, but of Self-Righteousness, and Christ-abasing, Self-advancing Thoughts, that are intended. And thus God proposes Things as it were conditionally sometimes, when he don't intend to suspend the Blessing upon the commanded Duty. See *Zech.* vi. 15. Never tell me, that that Man has not already obtained Mercy, who now forsakes his wicked Way, and unrighteous Thoughts. Innumerable almost are the Encouragements held forth in the Gospel, taken from the Ability, Fulness, Suitableness, Love, Loveliness, &c. of Jesus Christ; which some time endeared him unto me, and (I hope) drew my Heart to him. And why these Things may not be proposed, as enforcing an Exhortation in the Applicatory Part of Preaching, as well as taught in a Doctrinal Way, I

see not. Not that I think them less effectual in the Doctrinal Part. The Subject also that is handled may suggest many other Considerations, which I leave for those to find who are skilful in handling the Word.

2. Other Considerations are Awakening, and suited to stir up Souls out of Security.—For the Spirit works by what Means are suited to such an End; whether it is to convince of Sin, of Righteousness [the way of Justification] or of Judgment [the Necessity of a Work of Grace, *John* xvi. 8. *Mat.* xii. 20.] I know that no Man is converted by Terror: And yet do believe the Spirit of God uses the Law in Conversion, to convince of Sin, and to shew the Insufficiency of a Self-righteousness, to shew the Danger of an unbelieving State, &c. Nor do we altogether deliver our own Souls, if that Part of the Message is with-held, He that believeth not shall be damned, *Mark* xvi. 16. The Misery and Danger of an unconverted State, and of the Ways of Sin, ought to be laid before Men. For tho' Souls are not frighted or driven to Christ, but drawn; yet are they made to see their Need of him, so as to flee for Refuge to this Hope set before them, *Heb.* vi. 18. Indeed the Gospel, and the Hope there is in Christ, are to be so early proposed as to prevent despairing Thoughts, and lying under a Spirit of Bondage; yet must Souls know, that there is no escaping for such as neglect this great Salvation. The Grace and Love of Christ is the most noble Theme in Divinity: Nothing so sweet to him that preaches, nor to them that hear, if so be they have tasted

at the Lord is gracious: For then they will be say, Here was nothing for Sinners, as the usual Talk, unless they hear a Covenant of Works. This is therefore the great and main Work of those, who have their Denomination from Preaching of the Gospel, Ministers of the Gospel, and not of the Law, of the Spirit, not of the Letter; to publish Peace, to bring good Tidings of Good, to publish Salvation, &c. *Isa.* lii. 7. And those Discourses which hold forth more the Evil, Desert, and Wages of Sin, should have Mixtures of this sweet Gospel. Nor do I see any Ground to think that Souls must be terrified or humbled to such or such a Degree, or held the least Moment of Time under the Bondage of the Law, before they may lay hold of the Comfort of the Gospel. Repent for the Kingdom of Heaven is at Hand, holds forth Encouragement and Hope at the very first. The Grace of the Gospel must be the Spring and Source of true Repentance. This may melt the Heart with a Sense of the Evil of Sin, that never was touched with that Sense before. But when the Gospel is the Instrument hereof, the Law is the Rule to judge of Sin by. And in a Declension from this Rule, lies the Sinfulness of our Actions. The Law therefore must be preached; to subserve the Spirit's Design of Convincing of Sin. For without the Law is no Knowledge of Sin; because where no Law is, there is no Transgression. Our Lord Jesus Christ in *Matth.* v. vi. and viith. Chapters, had been preaching a Sermon to his Disciples

on the Mount. And how does he conclude it? See v. 21. to the 28. He tells them a Profession would not do to carry them to Heaven; That many fruitless Pleas would be made at the Last Day by fruitless Professors, to whom he would say, I never knew you, depart from me ye that work Iniquity. He admonishes them of the Happiness and Safety of those who hear his Sayings, and do them; which is set forth by a Wise Man who built his House upon a Rock: Of the Misery and Danger of those who hear his Sayings, and do them not; set forth by a Foolish Man, who built his House upon the Sand; which fell in a stormy Day. Need we then an Apology for using such a Method? When Paul had preached an excellent Sermon concerning Jesus Christ our Lord, in *Acts* xiii. He winds up with a Word of Use, bringing it as near as might be to the Consciences of his Hearers, v. 38. Be it known unto you therefore—that thro' this Man is preached unto you the Forgiveness of Sins; q. d. Whether you hear, or whether you forbear, know, and take Notice of it, Christ hath been preached TO YOU. And you shall not be able to deny it another Day, but shall be left inexcusable, if you continue Opposers of the Gospel. He goes on, v. 39. And by him all that believe are justified from all Things, &c. q. d. Consider the Advantage of Believing, and Happiness of Believers. Moses's Law cannot do that for you, which Christ can do. Beware therefore (addeth he, v. 40, 41,) lest that come upon you which is spoken of in the Prophets, Behold, ye Despisers, and wonder

d perish, &c. q. d. There is such a Prophecy; take heed lest you be the Men in whom shall be fulfilled: If you are found Despisers, you will perish for ever. These Motives Paul use, and thus did he set the Danger fore them, tho' he well knew that it must the pardoning justifying Grace mentioned fore, which must draw them, if they were ought to Jesus Christ. Further, that the pirit of God hath made use of the Consideration of Death, of Judgment, of the Terror of od's Wrath, of the Worth of the Soul, and eight of Eternal Things, in a saving Work; nd that the Beginning of the Work hath ordinarily been in, or accompanied with, a quick nd lively Sense of these things on the Soul; s so evident, as not to need any Proof. This suppose is known in almost all Churches, who receive their Members, as the Church at erusalem did Saul, viz. upon a Relation of their Conversion. Hereunto also the Three Thousand who were pricked at the Heart, and cried out, what shall we do? and the Jailor, who cried out, What shall I do to be saved? are Witnesses. Let the Experiences of Believers be inquired into, in this Matter. Now what Considerations the Spirit of God works by for Good to Souls (at least sometimes) those ought to be proposed by the Ministers of the Gospel (and I think too) as Motives to strengthen their Exhortations unto Faith and Repentance.

Dr. Owen on *Heb.* ii. 2. p. 172. speaking somewhat largely of the Usefulness of Gospel-

Threatenings, addeth, that 'They have be
'observed to have had an effectual Minist
'both unto Conversion and Edification, w
'have been made wise and dextrous in m
'naging Gospel-Comminations towards t
'Consciences of their Hearers.' I agree t
what I take to be his Meaning, tho' not to t
Term of Gospel-Threatenings.

IV. As an Appendix to this Chapter, I ca
not but testify my Dislike of some Forms o
Exhortation that are in Use. As, Make you
Peace with God; See that you fulfil the Co
ditions of the Covenant, &c. to which I ad
Men's Directions for Conversion, and such
like. 1. It is too frequent a Phrase with many,
Make your Peace with God. And have you
made your Peace with God?

1. This Phrase is unscriptural. Where do
we find such an Exhortation to unrenewed Sin-
ners? For it is supposed by them who use this
Form, that they are yet Enemies to God, and
perhaps that he is an Enemy to them, to whom
such Exhortation is made. I know that Text
in *Isa.* xxvii. 5. Or let him take hold of my
Strength, that he may make Peace with me,
and he shall make Peace with me, will be ur-
ged in Defence of the censured Expression.—
But (1.) Were it granted that this is spoken to
Men; it should seem to be spoken to God's
Vineyard, to his Israel, that were in a State of
Reconciliation, as v. 4. Fury is not in me.—
And then the making Peace respects not a
State of Enmity, but only some Controversy
between God and them, bringing on Fatherly
Chastisement. And thus it will not warrant

ch an Exhortation to Unbelievers. (2.) But is seems not to me to be the Meaning; but at the great Peace-maker is here intended, en Jesus Christ. For how comes it about th God, that Fury is not in me? It is not at any Creature or Creature-Endeavours can ld my Hands. They would be as Briars and horns that I would burn up, v. 4. Or [if ury be in me] let him (the anointed Man, hovah's Fellow) take hold of my Strength, y Arm, metonymically, that I strike not Siners dead. See Mr. Pool's Annotations.—hen my Anger is kindled a little, let him ard off the Blow. Thus Dr. Goodwin (as I member) somewhere interprets, He shall ake Peace to me, Peace he shall make to me. *Heb.* It is Peace God-ward, by Satisfaction ade to him. Or if it be, Let him make t is much one; so you understand it of him ho could make Peace. There was no HIM oken of before this Verse, but the Vineyard, hich is a Body Collective; and the Briars nd Thorns, v. 3, 4. But let HIM take hold, &c. (3.) Or if any had rather interpret, Let him, that is, my People, take hold of my Strength; if they are afraid of my displeasure, let them run and take hold of the Man of my right Hand, of him who is my Arm and my Power, He shall make Peace with me, *Psal.* lxxx. 17.; *Isa.* liii. 1.; 1 *Cor.* i. 24. Still Christ is the Peace-maker. If any still object, and will be their own Peace-makers, let them tell me, who that [HE] is, v. 6. He shall cause them that come of Jacob to take Root,

&c. It is doubtless the same, of whom it is twice here said, He shall make Peace, He shall make Peace. For [that] and [and] are supplied; tho' not to so much Disadvantage as we have an [if] supplied in *Hos.* vi. 3. Then shall we know [if] we follow on to know the Lord. It is a Prophecy of Christ, and of Gospel Days, and it is an absolute Promise in both the Branches of it. We shall know, and we shall follow on to know the Lord, increasing more and more in that good Knowledge.—That [if] spoils the Glory of that Text. But this by the Way.

2. This Expression, Make your Peace with God, is Anti-scriptural. It is against the Scripture. For, (1.) It detracts from the Glory of the Lord Jesus Christ, the Glory of his Office as Mediator and Peace-maker. See *Lev.* xvii. 11. The Design of the Scripture is to glorify the Lord Jesus. And therein he has the Glory of being the only Peace-maker, given to Him. This is my beloved Son (saith the Father, *Mat.* iii. 17.) in whom I am well pleased. And he is our Peace; who reconciles both [Jews and Gentiles] unto God, in one Body, by the Cross, *Eph.* ii. 14. 16. This Honour is sacred to him. It is one of the bright Jewels in his Crown, that he was able to make Peace with God on the behalf of Sinners. (2.) It advances the Creature into the Place of Christ, ascribing to the Offender the peculiar Work of the Mediator. Make your Peace, certainly puts this Work of the Dayman into the Hand of other Men. So that here are these two great Evils. Now the De-

sign of the Scripture is to abase the Creature, especially in so tender a point as this, where Christ must be All in All.

3. This Form, make your Peace, teaches Sinners that their Peace is not made, and sends them to make their Peace by human Endeavours, and not by Faith to a Peace already made by Jesus Christ. We are not indeed to conceal the Holiness, Justice, and Terror of the Lord, his Wrath against Sin and Sinners as an offended Lawgiver; and yet may consistently teach, That Christ has not only made God reconcilable, but hath made Reconciliation. Nay, the former is not true, for God is reconcilable antecedent to Christ's Performances; how else did he give Christ? What then! Shall we give Christ nothing? The Scripture is plain: It was the Work he came for, and so foretold by *Daniel*, c. ix. 24. to make Reconciliation for Iniquity. Doubtless then he fulfilled it. For it was to be done within the Seventy Weeks. Yea, the Lord IS well-pleased for his Righteousness Sake, *Isa.* xlii. 21. Here's the Ground of his well-pleasedness. The Controversies that God has with his People in his Dispensations are of another Consideration; and yet are issued by the Lord Jesus Christ as an Advocate with the Father. Again, having made Peace by the Blood of his Cross. *Col.* i. 21. as a Work already done.—He had by himself purged our Sins, *Heb.* i. 3. before he sat down on the Right Hand of God.—And obtained eternal Redemption, before he entered in once into the Holy Place, c. ix. 12. If this Matter should admit of any Debate

(which yet it ought not) it will be certain notwithstanding, that our Peace is made (when ever it is) by the Virtue of Christ's Blood and Advocacy. But I think it invades the Prerogative of Christ to deny that he has done this for all his Elect, and to send Sinners to do what he hath done. It leads them out of the Way of Faith into the Way of Works. It misguides them in believing, and keeps them under Terror, when they think of making Peace, and see not that Peace is made by Christ.

4. I might argue by an Induction of all those things (if one could think of them) whereby it may be imagined that Sinners should make their Peace. But will the Lord be pleased with Thousands of Rams, or Ten Thousands of Rivers of Oil? Shall one give the First-born for the Transgression, &c.? *Mic.* vi. 7, 8. You'll say, to do justly, to love Mercy, to walk humbly with God, is that which he requires, and which the Prophet answers here. I answer, With these *he is* pleased as materially good, and as spiritually so where they are spiritually performed (in this they are considered merely as Objects) but by these he is not appeased, as coming in the stead of the Thousands of Rams, and all Old Testament Offerings and Sacrifices, which the only Sacrifice of the Son of God does (and is considered as an Efficient Meritorious Cause of Peace with God). Think of what you will, and it is unsufficient. Faith itself does no more than take hold of Christ for Peace already made. Wherewith then shall I come

before God, and how myself before the high God, to make my Peace with him?

Objection. We mean no such thing as to lessen the Glory of Christ as Peace-maker; but this we mean, Secure an Interest in Christ, and thereby Peace with God, make it sure to your own Souls. Answ. I know it, Brethren, unless it be those of you who are for a New Law-Righteousness; for I am afraid of you. But consider, (1.) It is dangerous to invade the Prerogative of Christ, even in Words and Expressions. Do we not express the peculiar Work of Christ by this very Phrase, of making our Peace with God for us? This is not intended, ye say: Why is it expressed then in a Point so tender as this? A King's only Son obtains Pardon for a Criminal; he makes Friends to the Son, and gets the Knowledge of it. Shall he call this a making Peace with the King himself? Nay, saith the Son, if you talk so, I'll leave it upon your Hand, and try your Skill. This is much the Case. (2.) How prone are Men to be indeed putting their Hand to this Work! When under Twinges of Conscience for Sin, they think to make amends, to make Peace, to make Satisfaction. For Peace is only made, by Satisfaction made. And who shall answer for the Mistake which Souls are led into? Who knew not that their Preacher, tho' he said so, meant no such thing as making Peace, but only a making it sure, or making it out to themselves; whereas they took it in the down-right plain English of it. Where Souls are so apt to mistake their Way, we had need be more abundantly cautious.

2. See that you fulfil the Conditions of the Covenant that are required on your part; is a Form used by some in their Exhortations: And I think (with Submission) a very ill one. I intend not to dispute about the Word Condition, in the Latitude of that Controversy, which would be too tedious, and beside my present Design; but only to hint, that this way of proposing Things is exceeding disadvantageous. It is detrimental to Free Grace, which begins with us, and tarries not for Man to do his Part. It detracts from the Efficacy of Grace, whose Power works all in us: So that it is not of Man who fulfils Conditions, but of God who works in us of his good Pleasure. Besides, this way of Preaching Conditions is to be rejected, if it were only, for that it fills Men with mistaken Notions, and strengthens their natural Conceptions of God's loving them that love him, and working in them that begin with him, and saving them that do good Works to ingratiate themselves with him. Tho' all these are the natural Thoughts of the unrenewed Heart, the wicked Thoughts of the unrighteous Man, which must be, which shall be, forsaken, when Conversion comes; yet are they all built up, by this Way of building Men upon Conditions of their first fulfilling, and teaching them that then they need not doubt but God will do his Part. O Abominable! to postpone God's Part to ours. Speak Believers! Was it so with you in the Day of your Espousals? Or rather, was it not as it is described, in an absolute Promise, I will say, it is my People, and they

SHALL say, the Lord is my God. *Zech.* xiii. 9. There's nothing almost more dangerous to Souls than this way, of fulfilling Conditions on our Part, that God may do his. It sets them so beside the way of Grace and free Promise for Righteousness and Strength, and leads them so naturally to the Bondage of the first Covenant, to seek Righteousness by the Works of the Law, as nothing can easily do it more. If there were no other Reason against the Use of the Word Condition, than that Frame of Spirit it tends to generate in Men, this were sufficient to lay it aside, at least as to a frequent Use.

3. Directions for Conversion savour not of the Gospel, but have a disagreeable Sound.— They mean not, I presume, Directions for the Spirit of God to go by in converting Sinners: For he'll take his own Way, and perhaps not keep to their Directions. Do they mean then Directions for Sinners to convert themselves by? Is not this to take the Honour of that glorious Work from the Spirit, and to direct Men to take it into their own Hands. In Conversion the Spirit of God will lead Souls his Way, and bring the Blind by a Way they knew not, and lead them in Paths that they have not known, *Isa.* xlii. 16.; compare *Jer.* xxxi. 9. If it is only meant, Directions to Souls about Conversion, as, To wait for it under the Means, To pray for it in Christ's Name as a purchased Benefit for the Elect, To expect it to be altogether wrought upon and in them by the Holy Ghost. All this may be allowed. But Directions for Conversion is

for the Work itself.

Objection. This is to fall out about a Word to contend about a Name. Answ. But the Name deceives Souls, and suggests Free-will and natural Power to their Minds. And when they read such Titles, they are ready to think Here is some rare Expedient found, that they need continue unconverted no longer. It makes them seek to take the Work into their own Hands, which they should by Faith seek for from CHRIST and the Spirit. But let them know, The Work will not prosper till the Lord the Spirit has it in his Hand, and that Free Grace and Almighty Power must work all their Works in and for them (that they may come and bow thereto, and cast themselves thereon), which is hid from them by the Blind of the censured Phrase, Directions for Conversion. I have been longer in this Digression than I intended; therefore to conclude, and bring up all to my purpose, Tho' Exhortations may be stretched too far and *mismanaged*, and Motives too, ill chosen, and the like; yet this makes nothing against the Substance of the Doctrine before pleaded for, touching Exhortations to Sinners, and Motives proposed to them, in preaching the Gospel.

SECTION III. CHAP. I.

Of the Extent of a Minister's Work in Preaching the Word.

THE Doctrine of Christ Jesus the Lord holds the first Place, and is the Foundation of all other Doctrines whatsoever. This is the Source and Foundation whence all the

Streams must flow; the Centre where all the Lines of Truth do meet. Yet this very Thing supposeth that there is a Variety of Truths to be insisted on. Howbeit, every Truth in the Place it holdeth in the Building and Harmony of Truths, growing up on the Foundation CHRIST. The Doctrine of the Person, Dispensation and Office of the Spirit the Comforter, holds the next Place to that of the Son, the Redeemer. The Grace and Love of the Spirit, and the Method he takes in his glorious Work, must be opened and set forth to Souls. Here now is a very large Field of Discourse. Howbeit, the Doctrine concerning Christ being that which the Spirit mainly worketh by, this is the Principal; whence we are called Ministers of Christ.

2. Again, When the Gospel hath been Preached, and a Number of Souls been brought to believe in any Place; the next Work in the Order of the Gospel to build an House for Jesus Christ, an Habitation for him by the Spirit to dwell in, even a Spiritual House, which is his People. Consequently, here is a large Field of Discourse again for the Ministers of the Word, to shew the Comings in, and goings out, the Form and Fashion, the Laws and Ordinances thereof, and how the several Members ought to walk therein towards God and Men, *Ezek.* xliii 11. And here,

3. The several Duties of Temperance, Righteousness, and Godliness, are to be explained and urged. Our Doctrinals must be accompanied and mixed with Practicals.—

Sometimes there may be Occasion to preach one Duty, and sometimes another.

4. Also to declare the righteous Judgment of God against Sin and Sinners, and to preach the Law for Gospel Ends is a Part of the Counsel of God that we are to make known. Divine Subjects that are to be handled by faithful Dispensers of the Word, who are willing to declare the whole Counsel of God, are very many. *Acts* xx. 20, 21. 27.

It is not my Design to prescribe unto or direct my Brethren in the Ministry, of whom I have more need to learn: But rather to make some People sensible, That the Compass of a Minister's Work is not so narrow as they are ready to take it; and that Ministers may not be beside their proper Work and Business, when they are not directly upon the Doctrine of the Person or Performances of Christ, so the Savour of CHRIST runs thro' their whole Doctrine. If indeed there are not some who make too great a Clamour even against a Necessary and Evangelical Preaching of Duty, and unduly censure those who run not in one single Strain according to their Fancy, then I confess I have spoken these Things into the Air. I know, there hath been too great an Occasion given to this Offence taken, which yet has on the other hand been carried too far.

It will be said, That Christ and Free Grace cannot be preached too much; and this Doctrine is more profitable than Preaching of Duty. I answer; When this is pressed to cry down or exclude the Doctrine of the Spirit and his Work; the Preaching of the Law in

subserviency to the Gospel; and of Duties to Believers; it is as if one should say, The Gospel of *John* is so sweet and evangelical that a Man cannot read it too much. The Answer is, It is true, but a Man may read other Portions of Scripture too little. Neither can we preach Christ and free Grace too much, and it is this that brings Life and Refreshment to the Soul, and Strength for a spiritual Performance of Duty: Yet, I say, other Subjects are not to be neglected. We must fulfil (or make full Proof of) our Ministry, in all the Parts of it. 2 *Tim.* iv. 5.

CHAP. II.

Of God's Eternal Love to, and Delight in, his Elect in Jesus Christ.

THE free Eternal Love of God is the first Original and Well Head of our whole Salvation. He beheld his Elect in Christ with the highest Delight and Complacency from Everlasting. Howbeit, tho' his Good-will towards them, and his Delight in them, are not at all to be separated; yet perhaps they may be distinguished. His Delight then may be considered either in the Upper or Under-Fall way. In the First of these, They did not stand before him, such as they were in the First Adam, in a State of Innocency: But in Christ their Head, predestinated to the Adoption of Sons, and to a full Conformity unto the Son of God, even such as they shall be in the Heights of Glory, in the Kingdom of God All in All. Here were the Objects of God's

Delight. Again, under the Fall: And here they were not considered either as lying in a fallen State, as the Descendants of the First Adam; nor as in Part restored, under Imperfections of Grace and Holiness: But as in Christ their Redeemer, their Righteousness.— In him the Father from Everlasting delighted; and thro' him in those who were chosen— unto the Obedience of Jesus Christ, and Sprikling of his Blood, 1 *Pet* i. 2. This was and is a Sin-covering Righteousness, wherein the Father took a Prospect of his Elect as complete, and without Spot. Behold then the Objects of God's Delight! Not as in Adam, not as in the Fall, not as we behold them in their Guilt and Pollution. Thus God could not have any Satisfaction or Pleasure in them; they were not meet Objects for his Delight. Yet even thus considered, they were meet Objects for his Love of Benevolence or gracious Good-will.— Here then lies the Ground of the Distinction, in the under-fall Way. God loved *poor fallen* Man, and gave his Son a Ransom; he gave his Son, and took up an infinite Delight in his ransomed, thro' the Atonement of his Blood.— This Love of Complacency then supposes the Righteousness of Christ and Reconciliation foreviewed. There was Love antecedent to the very Gift of Christ: But Well-pleasedness and Delight is the Fruit of Christ's Obedience. It is in him, and for his Sake. I don't use this Term, Love of Good-will, to lessen or diminish that Love which give Christ, it is so transcendent that it cannot be enough magnified: (this opened the way for God's making

us such as he could delight in) but only to distinguish it from that which follows the foreseen Performances of our Redeemer. Delight, as it is a Supralapsarian Benefit, is altogether inseparable, and not at all to be distinguished from God's Good-will towards us; and it is absolutely eternal, and eternally unchangeable. The Entrance of Sin by the Fall made no Alteration here. But when Delight supposes or includes Friendship and Reconciliation, it is evident that this is a Fruit of the Mediation of Jesus Christ.

Object. Could God delight in Men in their Sins, lying in the Fall, in their Blood and Pollution? Thus it is certain they were not delectable Objects, but Children of Wrath, Objects of Divine Displeasure, and under the Curse.

Answ. 1. God as a Lawgiver was angry and offended with all Mankind for Sin: But there was a Ransom provided, and satisfaction to be made, foreviewed, which the Father took a secret Pleasure and Delight in from Everlasting. 2. The Elect by Nature, as Children of the First Adam, and in relation to the Covenant of Works, were under the Curse of the Law; viz. a Sentence of Death: But Infinite Love provided a Ransom and Redemption from that Curse. In that glorious Redemption God delighted, and in them viewed therein, from Everlasting. For who dares set a Date hereof? This is a different thing from their being viewed in the First Adam.

3. Therefore; It is granted, As fallen, as sinful Creatures none were the Objects of God's

Delight. I say, concretely considered as involving the state they lay in, none were so. And while we are in a state of Nature, we are in that state which God hated and doth hate. And so considered we could be only the Objects of a Love of Benevolence. Hence many Christians can get no further, but are fain to take it up so, that the Elect, while Unbelievers, are loved only with a Love of Benevolence; but when they come to believe, they are then beloved with a Love of Delight. But, 4. Tho' as fallen and as lying in that State, they are not the Objects of God's Delight, yet while such they are so, upon another Account, and under another Consideration. The imperfect Holiness of Believers is not able to make them meet Objects of God's Delight, nor are they in this World such as he can fully delight in, but only as they are beheld in Jesus Christ. Surely all that know their own Hearts will agree to this. And tho' not as in thyself, O Believer, yet as in Christ, the glorious God beholds thee as without Spot, and has Delight in thee. We are too apt to think that God's Thoughts are as ours, and that he sees Things as we see them, *Isa.* lv. 8, 9. *Job* x. 4. Howbeit as Sin is always the Object of God's Displeasure, even in his People; so their Graces, and Spiritual Performances of Duty, are the Object of his Well-pleasedness, in which, thro' the Righteousness of his Son, he hath Delight also, as the Fruits of his Holy Spirit. Thus we must hold the Balance of Divine Truths, and not set one in Opposition to another, as the manner of some is.

CHAP. III.

Of Christ's bearing the Filth of Sin. The Author's Thoughts humbly submitted to better Judgments.

THAT Christ bore the Filth of Sin, as well as the Guilt of it, is by some asserted to be a Truth of the Gospel; and charged by others to be a Position at least bordering upon Blasphemy. Can these widely differing Opinions (as they seem to be) be brought near to a Reconciliation? I conceive they may.

The Filth of Sin is either Original, viz. the Corruption of Nature which we brought into the World with us; or that Pollution which further arises from every new Transgression. The Filth of Sin is the Stain or inherent Defilement thereof cleaving to our Nature. And perhaps the Odiousness and Hatefulness of it in God's Eye, may also bear this Name.

I lay it down as a Truth not to be departed from, that Christ bore Sin only by way of Imputation. It follows then, that if Filth is not capable to be imputed, Jesus Christ did not, could not, bear it. Imputation is nothing else, but its being set to his Account, to answer, to suffer, to satisfy for, as if he had been the Offender. This Doctrine is so essential to the Life and Comfort of a Believer, that I wonder if any who have known the Terror of the Lord, or tasted that the Lord is gracious, should at all call it into Question. Christ bore our Sins, 1 *Pet.* ii. 24. that is the Scripture Phrase without the Distinction of Guilt and Filth. To say that he bore the Guilt of Sin, may mean only, he bore our Obnoxious-

ness to Punishment, and so seems to evade his bearing of Sin itself. But the Scripture saith, He bore our SINS. Now Sin is either the Sinful Act or Offence, or the Defilement arising therefrom. This latter has truly the Nature of Sin, and was as such set to Christ's Account. It is not the Guilt of Sin (as Guilt means only our Obnoxiousness to Punishment) that was imputed to Jesus Christ. It seems not proper to speak so. But SIN was imputed; and the Result of that Imputation was Guiltiness in the Eye of the Law and Vindictive Justice of God. Yea, and this was all the Result that could be; and the Issue was Punishment, and thereby Satisfaction. Hence Christ was not filthy by bearing of Sin, but guilty only; and that not because Guilt was imputed, but because Sin was imputed in its Contrariety to the Law. All that is truly and properly Sin Christ bore; but a polluted defiled Nature is Sin, it is contrary to the Law. The Lord has laid on him the Iniquity of us all. Now is not Filth, Iniquity, according to the Apostle's Definition of Sin, 1 *John* iii. 4.? How hateful to God is that Corruption of Nature, which we brought into the World with us! And wherefore? Because it is contrary to his Holiness, i. e. because it is Sin. In Type, when all the Iniquities of Israel, and all their Transgressions in all their Sins, were put upon the Head of the Scape-Goat, was their Filthiness left behind? Was not the Pollution of their Nature to be confessed? Surely, it comes in among the ALL, or else they were not so pure as they imagined themselves to be,

and as the Scripture teaches them to have been, on that Day of Atonement. Again, Christ who knew no Sin was made Sin. Not made filthy, No; But Sin itself was charged upon him; the Whole, the ALL of it. Guilt is the Result of this Imputation, and not the Thing imputed. The Imputation of Sin to Christ, as was before hinted, is its being set to his Account, and laid to his Charge, that he must answer for it. And here I ask, whether it is not as bad and grievous on Christ's Part, to stand charged with the most horrid Acts of Sin, which he never committed, as to be charged with our Pravity and Pollution, which never was inherent in him? The Result of either will be only Guiltiness, in a Law Sense, as to him; and not Filthiness, which was impossible. Again, whether on our Part, it is not as bad and dangerous to stand charged with a corrupt polluted Nature, as to be charged with these or those Acts of Sin? The Truth is, it is rather worse. And if Christ did not bear it for me, I must for myself; and if he did not answer for it, it lies upon me.

The Filth of Sin must be satisfied for by Blood, as well as washed away by the Water of the Spirit. Our Purification is founded in Atonement for our Impurity. This was the great Instruction intended by the Water of separation (*Numb.* xix. 2—9. comp. *Heb* ix. 13, 14.) which was a Purification for Sin, made of the Ashes of an Heifer, first sacrificed, and her Blood sprinkled directly before the Door of the Tabernacle, &c. Now he that owns Christ satisfied for our Filth and Pollution,

and washed us therefrom in his Blood; owns for certain that Christ was charged with the Filth of our Sins, and answered for it.

He that lessens the Depth of Christ's Humiliation, detracts from the Greatness of his Love. His bearing of Sin was an essential Branch of his Humiliation. And if he bore all Sin, he bore our Filth, which is contrary to the Holiness of the Law. O the Depth of Christ's Abasement, and Glory of his Love! Some Men seem mighty tender of the Honour of Christ in this One Point of Christ's bearing Sin. To say, That he was a Sinner by Imputation, that he was made Sin, and bore the Whole of it, even all the Sins of his Elect, this is horrid to be spoken of the Son of God, who was without Sin. Yet they are not ashamed to rob him of the Honour of his Grace in the highest Instance of it, his being made Sin, and bearing our Sins. Bear then your own Sins: Whether it be the Act or the Filth, you will have enough of it. Give me a Sin-bearing, Sin-atoning Jesus!

Object. Filth denotes Inherency. This is the formal Nature of it, and where that is not, there is no Filth. Answ. Filth may mean the Odiousness of Sin in God's sight; This is altogether inseparable from it, where-ever it is. This he has testified, in that He condemned Sin in the Flesh of Christ, *Rom.* viii. 3. Farther, It may as well be said, That Guilt connotes an Act or Acts of Sin; yet they who say, Christ bore the Guilt of Sin, don't mean that ever he committed one Act of Sin. Infinitely far be this from the Holy Jesus. So

hen he bore the Filth of Sin in the explained se of Imputation, it does not note Inhe-ncy in him. It was indeed inherent in us. erefore he bore OUR Pollution, not his n. Guilt does suppose a sinful Act; Sin is eparable from the Sinner, and supposes a bject of Inhesion; unless it be in this ystery of Imputation, where the Sin of the rincipal is transferred to his Substitute. In ke Manner it is as to the Filth of Sin. It es Originally note Inherency; but in this ystery of the Imputation of Sin to Christ, it another Matter. It will come at length to is, that Christ did not bear [Sin] but only unishment], by the same Way of Arguing, hereby this Doctrine is opposed.

If Imputation is nothing but Laying of Sin Christ's Charge; I would fain know, why e Corruption and Impurity of my Nature, hich is as great a Sin as any, was not as ca-able of being laid to Christ's Charge, and eing atoned for by him, as any Act of Sin was?

The Reconciliation proposed in the Begin-ning of this Chapter, was not between those who affirm, and those who deny, the Imputa-tion of Sin to Christ; but between those who, owning this, are for the Imputation of our Filth to him, on the one Hand, and those who are against it on the other. Those who are against it own, That all our Sins were laid on Christ, but they are very sure, as well they may, that he was never touched with the least Filth or Defilement of Sin. Those who are for it, think that our Pollution is Sin, and there-

fore must come within the Compass of that All Sin which he bore. But when this was but imputed, they think it does not at all infer that he was defiled. The Sum is, That which was Filth with respect to us; was not so, with respect to him: And the Imputation of the Offence, and of the Stain, as to him, rises up only to a Guiltiness, as standing in our stead. Yet may he properly be said to bear the Filth, because he bore that which when it is in us, and on us, has that Name; even as he is said to bear Sin, who knew no Sin. If it is granted, That all Sin was set to Christ's Account, and that the Stain thereof in our Natures was answered, atoned, and satisfied for, by Him, it is the same Thing I have pleaded, and all I contend for. If I am under any Mistake in stating this Matter, I shall be very thankful to any of my Brethren, in Love to convince me of it. See Mr. Chauncy's Alexi. part 2. p. 129.

CHAP. IV.

Of Imputed Sanctification. This Opinion Rejected. Sanctification the Evidence of Justification, proved.

THERE are some who besides Imputed Righteousness for Justification, do speak of Imputed Sanctification. This is a groundless and weak Opinion. For,

1. All that is or can be imputed to Sinners from Christ is Holiness or Righteousness.—They distinguish between Imputed Holiness, and Imputed Righteousness. The former for Sanctification as an inner Garment. yet not

inherent; The latter for Justification as an upper Garment. There's not the least solid Ground for this Distinction. For tho' there's a great deal of Difference between Righteousness Imputed for Justification, which is Christ's, and Holiness inherent in us: Yet there's altogether no Difference between Christ's Holiness, and his Righteousness. In him it is the the same; whatever is Holiness, that is also Righteousness. A Conformity to the Holy Nature and Law of God. 2. Whether it be Holiness or Righteousness, the Issue and Effect as to us can only be Justification, as to what is imputed; and not Sanctification. If by Holiness they understand the Purity of Christ's Nature, and by Righteousness the Obedience of his Life and Death; yet as to us the Effect can only be Justification. Imputation can only change our Convenient-state, and not our Natures. Nothing that is Imputed can stand instead of that Renovation, New Nature and Holiness that is made necessary to us in the Method of Salvation, that may enter into the Kingdom of God. Is the Holiness or Righteousness of CHRIST imputed to us?—What then? Then we are justified before God by that Imputation. And this is all that can be the Effect thereof in a Way of Imputation.

The Effect of it, in some sort, is Sanctification. For Righteousness imputed is the Spring and Cause of Holiness inherent: But not so that OUR Sanctification should be imputed.—

For, (3.) Sanctification is held forth in Scripture as a Real and Positive Work upon

us. Therefore tho' this is the Effect of Righteousness imputed; yet it is so, as a Change of Nature in us is the Effect of a Change of our Covenant State God-ward. We are not sanctified by Imputation, as to say, that Sanctification consists in somewhat imputed. *John* iii. 7. Ye must be born again. It is a Change passing upon the Soul. The Nature must be renewed, the Old Man destroyed, and the Principles of Grace and Holiness infused; as Faith, Love, Meekness, Hope, &c. This is the Will of God (saith Paul) even your Sanctification. 1 *Thes.* iv. 3. And the God of Peace sanctify you wholly, c. v. 23. This Work is ascribed to the Holy Spirit as the Author of it. *Rom.* xv. 16. Sanctified by the Holy Ghost. This being then a positive Work upon the Soul (as the whole Scripture teaches) it cannot be by Imputation as our Justification is. 2 *Tim.* ii. 21. It is true, 1. Sanctification has some other Acceptation sometimes, and is taken otherwise than for that Work inherent in us. As perhaps *Jud.* 1. Sanctified by God the Father. Separated and set apart for himself, ordained unto Holiness. 1 *Cor.* i. 2. Sanctified in Christ Jesus, viz. Mystically, our New Nature being prepared for us in him. 2. The Purity and Holiness of Christ's Nature is imputed to Believers. This hath been defended by great Divines. The Law requires perfect Rectitude of Nature as well as Holiness of Life. We should not therefore have a perfect Justifying Righteousness without this Purity of Christ's Nature. This covers the Impurity of ours. This Dr. Goodwin, vol. 3. Of Christ

Mediator, p. 344. understands to be the Law of the Spirit of Life in Christ, Com. viii. 2. opposed to the Law of Sin which Paul found in his Members. That when he found a depraved Nature in himself, he takes Comfort that in Christ was a Perfect, Pure, and Holy Nature, making him free, &c. But all this as imputed to us, is for Justification. 3. That a Pure and Holy Nature is first prepared in Christ, and then communicated to us by Union and Communion with him. Holiness in Christ is Imputed for Justification; and Imparted for Sanctification. Our Nature must be sanctified in the Son of God, before our Persons could be so; and in order thereunto, We are Sanctified in him Mystically, before we are Sanctified in ourselves Personally. All Gospel-Holiness is derived from CHRIST by a living Union with him; and that which is not so is the same in Kind with the Moral Virtue of the Heathen. By Communion with Him in his Holiness, we are made Holy. This is that Sanctification which the World can't abide, for it cannot understand it. But tho' our Sanctification is by Influence from CHRIST, and his Righteousness imputed; yet it is not an imputed Benefit.

4. Our best Works and Duties, our Holiness and Sanctification, are (as I may say) justified by the Righteousness of Christ imputed, that covers them all. It is this that gives Acceptance to our Persons, and procures the Acceptance of our Performances. Our best Holiness needs to be wrapped about with this

Righteousness of Christ. If all these Things will content, they are granted. But they don't infer that Sanctification is by Imputation; tho' perhaps they include all that some intend, if they understood themselves. The main Text that is urged for the Opinion which I oppose, is 1 *Cor.* i. 30.—Who of God is made unto us Wisdom, Righteousness, Sanctification and Redemption. But there is no Necessity, that he is made All these the same Way, viz. by Imputation, nor is there any such Thing intimated in the Text. It suffices that he is made all these of God unto us, and each in its proper and suitable Way. Dr. Goodwin, *ubi sup.* understands by Wisdom inherent Holiness or Sanctification by a Synecdoche; and Sanctification he understands of the Purity and Holiness of Christ's Nature, Righteousness of the obedience of his Life, and Redemption of his Death and Bloodshed. And these three last, he thinks, are by Imputation: But then he takes all these to be Parts of *our Justification.* Or if we understand it thus; Wisdom for Direction, Righteousness for Justification, Sanctification by the Spirit, Redemption in full Deliverance, and complete Salvation, at the Last Day; the First and Third are by Communication, the Second by Imputation, the Fourth by Purchase and Power.

Those who love the Lord Jesus Christ, and would live to him who died for them, should take heed, they give no Countenance to an Opinion, That there is no Need of inwrought Sanctification, of inherent and practical Holiness, that Men may content themselves in an

imputed Sanctification, as well as in imputed Righteousness for Justification. I go on to another Point, to which I shall speak briefly, and conclude this Chapter. Quest: Whether Sanctification is an Evidence of Justification? I answer in the Affirmative. (1.) That Sanctification is in itself such an Evidence. (2.) That we ought to endeavour to make out our Justification this Way, at Times when we are in the Dark about it.

1. That Sanctification is in itself such an Evidence. I distinguish between what it is in itself, and what it may be to the Sense and Experience of the Soul. He that believeth on the Son of God hath the Witness in himself, 1 *John* v. 10. The Spirit of God is that Witness, who sometimes witnesseth by himself, sometimes by the Blood, sometimes by the Water, v. 8. The Spirit in the Heart, and the New Creation, which is his Workmanship, is an abiding Witness in the Believer: But he doth not always hear and understand the Testimony of this Witness. Sanctification is in itself a Witness, but not always to the Sense and Feeling of the Soul. It is so in itself. For,

(1.) Otherwise it could be to no Purpose to examine ourselves, whether we are in the Faith, and how it stands as to the Work of God upon our Souls; if the Safety of our State could not at all be discerned hereby, or our Interest in pardoning Grace. But the Scripture makes this to be an incumbent Duty, as is to be shewn in the next Chapter.

(2.) The Work of the Spirit is a Discovering

Work, as to what is done by the other Persons, the Father and Son, in our Salvation. As the Son works from the Father, and does what he sees him to have done, *John* v. 19. and so Redemption keeps equal Pace with Election, and is of the same Extent; thus the Spirit also does what he sees the Father and Son to have done, and works from them both. And Regeneration is of equal Extent with Election and Redemption. This breaks open the Eternal Counsels of the Father; and brings to Light the secret Love of the Son, as to whom he laid down his Life for. As the Works of Creation evidence the Wisdom and Power of God, so the New Creation Work in the Heart evidences the Grace and Love of God to such a Soul. It cannot be said of such a Work as of the Wind, Earthquake, and Fire, 1 *Kings* xix. 11, 12. the Lord is not in it. The Work of the Spirit is an Evidence of Election, *Jer.* xxxi. 3. and therefore we are to make our Election sure by Calling, 2 *Pet.* i. 10. It is then as sure an Evidence of our Justification; for that cannot be doubted of, where there is an Evidence of everlasting Love. The Spirit may witness in an absolute Promise to the Forgiveness of Sins, upon this Ground, that Pardon of Sin is absolutely free: And he may bear Witness by Sanctification, because it is his own Work, the sure Effect of the Love of God and Christ.

The natural Order of Things requires that we make out our Justification by Sanctification; and not Sanctification by Justification: For tho' in bringing forward our Salvation,

the Father is First, the Son next, and the Spirit last: Yet in Manifestation, the Spirit is first, and so we ascend to the Love of the Son, and lastly of the Father. Further, the Spirit's Work is felt and experienced, and therefore is more discernible than those Acts of God towards us, which are secret, unless as some way revealed to us.

2. We ought to endeavour to make out our Interest in Pardon and Acceptance with God, by what he hath done for and upon our Souls in a Sanctifying Work; even at such Times when we are in the Dark about our Justification. We are never the farther off from any Testimony of the Spirit in a free Promise; nay, may we not expect it in this way of Duty, in a serious and close Inquiry into the State of our Souls, rather than otherwise? Times of Darkness, and God's Withdrawings, seem to me the proper Time and Occasion of Self-Examination. This is not to turn aside from the Covenant of Grace to the Covenant of Works; as Mr. Buckley on the Covenant, Part 3. c. 8. p. 252. has well shewn; seeing Sanctification is a great Blessing of the Covenant of Grace. Nor is this to make our Works the Ground of our Justification; but the Work of the SPIRIT, the Evidence of our Acceptance with God. But as it is as to the Matter of Election, that tho' Calling and Sanctification are the Evidence thereof, yet that a Man is Uncalled and Unsanctified is no Evidence that he is not Elected: So, that a Soul is not yet Called and Sanctified, is no certain Evidence that he has no Part in Reconciliation made by Christ, or in Justification as in him, tho' it is certain,

Such an one is not Personally Justified; and unless he believe in the Son of God will be condemned.

And when Sanctification lies dark, that we cannot get clear satisfying Evidences of it; our Work is, as lost Sinners, by direct Acts of Faith to come to CHRIST, and venture our Souls and Salvation on Him, as Souls when they first Believe and Trust in him. But to Discern our Calling, is Matter and Cause of exceeding Joy, *Gal.* vi. 4.

CHAP. V.

Of Self-Examination.

CONCERNING this I observe two Extremes. 1. In the Neglect of it, and crying out against it as Legal, or of no Use; or to be practised only by Believers in the Exercise and Light of Faith.

This seems to me of an ill Tendency, and I fear is by some designed to give Countenance to Spiritual Slothfulness, to a carnal careless Frame of spirit, and it may be to sinful *Practices*, which Men are loth to call themselves to an Account for. It is plain, that Self-Examination is a Duty belonging to Men under a Profession of Faith, 2 *Cor.* xiii. 5. Examine yourselves whether you be in the Faith, &c. These Corinthians were not all of them true Believers. The Apostle was afraid, lest he should bewail many of them which had sinned, and had not Repented, c. xii. 21. comp. c. xiii. 2, 3. Now (saith he) ye have a Profession of Faith, look to it, that it be not a Profession only, but that ye be in the Faith. It was not certainly to be taken for granted, by a ground-

ess Confidence that they were in the Faith, but this was to be the very Inquiry, Whether they were in the Faith? The Apostle don't tell them, they must stay till they discerned it in its own Light, for what need then to examine? But, saith he, you that profess Faith, see whether it be a true Faith. And doubtless they were to look back to the first Day, how it was wrought; as well as *de præsenti*, to know that Christ was in them, if they were such as God approved.

Thus, in order to a Receiving of the Lord's Supper, Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup, 1 *Cor.* xi. 21. This is proposed to rectify that undue Coming and Eating that was among them, which might give some Ground to question whether they had a right Taste and Sense of that love which is set forth in that holy Ordinance. And elsewhere, If a Man think himself to be something, when he is nothing, he deceiveth himself. But let every Man prove his own Work, then shall he have rejoicing in himself alone, and not in another, *Gal.* vi. 3, 4. Men that are not exercised with great Temptations, and so not overtaken in great Faults in the World's View, are ready to think well of themselves, and to fly out upon those who are left to fall by Temptation, v. 1. But saith the Apostle, you may be nothing for all that in Religion, look inward, and prove your own Work.

By Faith Abel—obtained Witness that he was Righteous, God testifying of (or with) his Gift, *Heb.* xi. 4. with *Gen.* iv. 4. 7. God

may witness to his People in a way of Obedience, and witness with and to their Obedience as that which is acceptable to him; and this he may do in the Duty of Self-Examination; but then it must indeed be discerned to flow from Faith in Christ. In like manner God witnessed from Heaven of and unto the Obedience of Abraham, when he offered his only Son, *Gen.* xxii. 12. Now I know (saith he) that thou fearest God, &c. Doubtless therefore the Spirit of God may bear Witness to the Fruits of Faith in his People, and by them to Faith itself. Farther, If to examine a Man's self is the Duty of Professors, then it will be, and is, the Duty of Ministers of the Word, to help Souls in that Work, by discovering the way of the Spirit on Souls, in what manner Grace is exercised; and what are the genuine Fruits thereof. 2. The other Extreme is, in Over-pressing Self-Examination, and carrying it too far, or miscarrying in the Managing of it.

And this is either in Souls inquiring *into* their own Spiritual Estate, or in Ministers urging unto this Work, or handling their Uses of Examination. 1. As to Souls in their managing of this Work, there is a Miscarriage, (1.) When they examine in the Neglect or Delay of Believing. Examination of itself will not help a Man that is destitute of a saving Work, so as to mend his State. It is Believing in the Son of God must do that. (2.) When they examine after a Justifying Righteousness, still inquiring after something within to trust unto, and looking inward to find out something to commend them unto

od. This is at the Bottom of many Men's rious Inquiries. (3.) When they are looking within for a Ground of Faith. In this is one main Difference between Faith and Hope; that Faith being the first Actings of a lost Sinner's Heart towards Christ the Saviour, has no Ground but what is without us in the free Invitation and Promise of the Gospel. Regeneration itself is not the Ground of our believing in Christ, for we must believe as Sinners. But Hope respecting future Good, having Eternal Life for its Object, must have the Work of Faith for its Ground, the Reason of that Hope, 1 *Pet.* iii. 15. Else a Man will hope in vain. (4.) When they make it a continual Work. (1.) Without respect to those more special Things that call for it, as when worldly Frames prevail, and indwelling Sin puts forth itself in a more than ordinary manner. (2.) Without respect to other Duties that are to be performed. There is Believing Work, Repenting Work, &c as well as Self-Examination, which some run altogether upon, and turn all they hear that way continually. But the Generality are far enough from this Extreme. (3.) Without coming to any Comfortable Conclusion, or indeed to any settled Resolve, as to their Soul-State. This in Believers is their Weakness, and their Sin: Yet it is not that Unbelief which does most directly oppose the Gospel. For as the Object of Faith is Christ who is without us, and not the Work of Grace which is within: So the Object of Unbelief is the Record of the Gospel concerning Christ, which is without us, and not so

much what is within, as, to Question whether I am a true Believer. Howbeit, the Ground of this Uncertainty is very much The not giving Christ his Honour, by looking to and living on his Obedience and Blood alone; The not giving the Spirit his Honour as Comforter, looking to him for sealing to the Day of Redemption; The not living more by direct Acts of Faith: For hereby would Sin wither and die, and Grace be revived.

2. On the Part of Ministers, I must also testify, (1.) That it is usual to lay down such Signs as may indeed touch the Consciences of grosser Hypocrites, who deceive others, covering secret Wickedness by an outward Profession: But are not at all suited to discover those more secret Hypocrites, who, being upon a Convenant of Works, intend not to deceive any, but do cheat their own Souls with a Self-Righteousness; who with much of Nature-Sincerity go about keeping the Law. (2.) It is usual to lay down those things for Signs that are very little distinguishing; and so slightly as not to discover what is Vital and Spiritual in every Grace of the Spirit inquired into.— There may be an endless Round in going from one Grace to another, while we mark not out something Vital in every one. For Faith, Love, Repentance, are best discerned by their own Actings, by something Vital in Themselves. (3.) A neglect of directing Souls unto immediate and direct Acts of Faith is too usual. Whereas the Exercise of Faith will afford an Evidence oft times, when Examination fails herein. We must mix our Enquiries,

therefore with Actings of Faith, and by Believing make it out that we have believed. (4.) A Contempt, or at least a Neglect of the Spirit's immediate testimony. The Spirit can bear Witness by himself in an absolute Promise. There is an Intuitive as well as a Discursive Assurance. It is indeed the Believer only that is the Subject of Assurance; and that in the way of a Spiritual and Holy Walk, or at least now sweetly disposed thereto; and the Spirit's Work at such a Time is discerned and felt upon the Soul with no small Clearness. And even in all our Self-Examinations, unless the Spirit is pleased to be a Spirit of Conviction on the One Hand, or of Consolation on the Other, Souls come off without any Advantage. Happy will it be for the Souls who are led by this blessed Spirit of Truth into all Truth, and kept from all Extremes in the narrow Way of Faith and Holiness, unto Eternal Life. Amen.

FINIS.

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